ΤΟ ΠΥΡ ΤΟ ΑΙΩΝΙΟΝ:

OR,

EVERLASTING Fire no Fancy.

BEING AN

ANSWER

TO A LATE

PESTILENT PAMPHLET,

ENTITULED

[*The Foundations of Hell-Torments ſhaken and removed*] wherein the *Author* hath laboured to prove, that there is no *Everlaſting Puniſhment* for any Man (though finally wicked and impenitent) after this Life.

His Conſiderations *Conſidered*, and his Cavils *Confuted*; Together with a *Practical Improvement* of the Point, and the Way to eſcape the *Damnation* of *Hell*.----

By *JO. BRANDON*, late of *Oriel* Colledge (*Oxon*) now a Miniſter of the Church of *England*.

Quos mala præſentia non corrigunt, ad ſequentia perducunt. Gregor. *Dialog.*

JOB xi. 3. *Should thy lies make Men hold their peace? and when thou mockeſt, ſhall no Man make thee aſhamed?*

LONDON, Printed for *Henry Brome* at the *Gun* in St. *Paul's* Church-Yard, 1678.

Hic Liber (cui Titulus Τὸ πῦρ τὸ αἰώνιον)

IMPRIMATUR,

GEO. HOOPER

June 7. 1677. *R^mo D^no D^no* Gilb. *Arch.* Cant.
a Sacris Domestic.

To the Right Honourable

HENRY EARL of STARLIN.

RIGHT HONOURABLE,

THough I may easily apprehend that some will not be wanting, who will look upon these Lines with an evil Eye, and argue from worse Principles than those of Logick, that I am proud and presumptuous in making use of Your Name in this sort; yet upon mature deliberation, I have adventured so to do, resolving rather to run the hazard of their hardest censures, than to neglect so fit an opportunity of testifying to the World my Humble Respects to Your Honour, and my grateful thoughts of Your manifold favours towards Me and Mine.

To see some Men live, as if Hell and its

Everlasting Sorrows were but Scarecrows, and Melancholy Fancies, and (then) to see others hardening them in their Infidel impieties, by making them believe that it is so indeed; (And that they have gotten the knowledge of this Deviliſh Doctrine, by praying to the God of Heaven, as my Author *pretends very smoothly in his* Preface) *This (my Lord) is sufficient to provoke a patient and peaceable spirit; The displeasure of my Heart against his Execrable* Book, *hath now engaged my Pen against it; And (with the* Poetical *liberty) I may truly say---*Si natura negat, facit indignatio Librum.

Certainly, it is great pity that a Book of this kind I deal with, should pass one Year to an end, without a full and formal Confutation; And I was almost ready to Write a Satyr against my many Betters, (that have a great deal more Learning, and a little more leisure than my self) for suffering it to go so long without Controul.

Well,

Well, I have now (through Providence) finished that Work which they should have done long before: For a Pamphlet of this nature must needs be as worthy of a severe Reproof, as those Pieces that have been licensed by his Holiness *at* Rome, *which they have so often, and so excellently opposed; For 'tis worse to believe Hell a Dream, than to believe* Purgatory *to be a Real thing.*

And now (Right Honourable) *besides my Obligations to You, it may seem in other respects very proper to present You with a Discourse of this sort; because the Reality of Hell thus Proved, Defended and Applied, may by God's help make You still more and more careful of that great Work, which I perswade my self Your Honour is truly careful of already,* viz. *To lead Others in the way to Heaven, by Your good Example.*

The Lord Jesus multiply his choicest blessings upon Your Self, Your Virtuous Lady, and the rest of Your Family, granting You height of Honour, and length of Days, the real comforts of his Holy Ordinances, and the Eternal Felicities of his Father's House. So praying, resteth

Your Honours in all Duty

and Humble Observance,

JOHN BRANDON.

TO THE

READER.

CHriſtian Reader, It was the Apoſtle's predicti-
on, *that in the latter dayes perillous times ſhould come*; 2 Tim 3.1.
which I think, hath been more than ſufficiently verified in this laſt Age: And no wonder, ſince ſo many perillous Books have been publiſhed (year by year) to pervert the Faith, and corrupt the manners of the Chriſtian world. Of which I might name a great many; but there is ſcarce any for the bigneſs of it, more eminet in this kind, than this of Mr. *R.* which I have undertaken (by God's aſſiſtance) to Examine and Confute. For though many could wiſh that there were no Hell, nor Everlaſting puniſhment for the Wicked and Impenitent, yet there be few or none that have ſaid ſo, with ſo much confidence as my *Author* hath done.

I Confeſs (to give the Devil his due) ſome of the *Socinian* Worthies have ſuggeſted ſomething of this Nature, and ſometimes have pretended a Reaſon or two for it. But none of them (that I know of) did ever ſpeak it ſo roundly, or take ſo much pains to prove *Vid. Calov. Socin. profligat. de Morte æterna.*

prove it as he hath done. ---Rejoyce (in ſin) O ye unrighteous, and be glad all ye that are hollow in heart, Triumph and boaſt O ye Enemy of Holineſs, and let your hearts be hardened againſt the fear of evil; come now and take your fill of what you moſt love, and walk (ſecurely) in the ways of your own hearts; go oft to the Ale-houſe, and ſeldom to Gods houſe; let Cards be more with you than Bibles, and be wiſer (now) than to mind that Melancholy thing which Preciſe fools call by the name of Religion and the Fear of God; in ſhort, ſet a Cup on your Table, and a Whore on your Knees, and ſing aloud your baſeſt *Epithalamiums*, and profaneſt Songs that you have, yea, let them delight your honeſt Souls day by day; for what though theſe things are known in Heaven, and offend (moſt grievouſly) your glorious Lord; yet the matter is not much as to any great danger therein; for your Preachers ſad Doctrines are but deceits and Deluſions: you need not to fear any Everlaſting Damnation, however you live or however you die. For this good Gentleman hath given you many Infallible proofs, that there is no ſuch thing to be feared. (ſee the latter part of his Book.)

But yet, Take heed ſinners, and do not bleſs your ſelves overmuch in your iniquities, for what if this Learned man ſhould be miſtaken, and his Infallible Proofs ſhould prove to be nothing but fair ſhews and real Deceits, what a caſe would you then be in, if you

ſhould

ſhould die as you have lived? And that they are ſuch, and no better, I for my part do verily believe: And if thou canſt doubt of it (*Chriſtian Reader*) be pleaſed to compare his *Proofs* and my *Anſwers* together.

But, ſay ſome, what need I have troubled my ſelf to Confute him, ſince there are many others that can do it better? *Object.*

To which I reply, as the Learned *Ameſius*, (*in præfat. ad Eccleſias Belgicas*) *Licet hanc provinciam ab aliis potius quam à me, capeſſendam eſſe judicem, à me tamen potius quam à nemine, viz.* That though I grant it were fitter for many others to do than for ſuch a one as I, yet it is better it ſhould be done by me, than by none. *Anſwer.* (*in Coron. ad Col. Hagienſ.*) 1.

Miſtake me not, *Reader*, I ſpeak not this, in any meaſure to undervalue that piece which Mr. *N. Chewney* hath oppoſed unto it. But let theſe particulars be conſidered in the caſe. 1. That it is very ſmall, and 2. ſo general that there is need enough of another Book to that purpoſe, for it is not a fourth part of his ſubtilties which he hath engaged with therein (and I think I may ſay, it is ſcarce a tenth part.) And the Reaſon why He did not Confute his falſe Gloſſes and fair pretences more particularly, is; as he tells us in his *Epiſtle to the Reader*, becauſe he thought them to be very Obvious to every Judicious eye. (to uſe his own words in that place.) But with due reſpect to his Name and Works, he might eaſily have conſidered, that a Pamphlet of this nature, was not deſigned to *A Digreſſion of Mr.* Chewney *his Book.*

deceive the Judicious, but rather the ignorant and unſtable. And if it do but ſo, and ſo harden ſuch perſons in their ſinful courſes, *Satan* will not think that he hath ſowed his Tares in vain.

2. *Secondly*, What if others can do it better than I, yet it will be nevertheleſs lawful for me to do it as I can. Muſt I reſolve to lay down my Miniſtry, and to Preach no more, becauſe I cannot Preach ſo well as they that can Preach better? No ſure, no reaſon for it. Doubtleſs I may (and muſt) do my Lord and Maſter what Service I can, though I cannot do what others can.

3. *Thirdly*, Others can do it better (thou ſaiſt, and I do not gainſay it) But I rather look what men will do, than what they can do. If they can ſave us from Drowning (when we are fallen into the River) yet if they will not do it, we are never the more beholding to them. And if they can, 'tis their own fault that they did not, or at leaſt it was not mine, for I did not hinder them from ſo doing.

4. *Fourthly*, If thou thinkeſt I have done amiſs in it, do but ſhew me my Error (in a Sober and Chriſtian way) and I ſhall (I hope) be thankful for it, and ſhall be ready to retract any thing therein, which thou canſt prove to be unſound or unſeaſonable.

Fifthly,

Fifthly, If yet thou will not be in Charity with my poor Scribble, but art reſolved to be offended at it; Then, *Reader*, thou mayſt be offended ſtill: Behold it lies at thy mercy, and (if thou canſt not otherwiſe content thy ſelf) Thou maiſt take thy Pen and write againſt it. If thou let it alone, I am ſure it will do thee no hurt, if thou Readeſt it (though only to cavil at it) It is poſſible it may do thee ſome good. And if it doth, give God the Praiſe, and the *Author* thy Prayers, who is,

Thy Servant for the Sake of Jeſus,

J. B.

Wargrave (*Berks*)
July 20. 1676.

The PRINTER thought fit to insert Dr. *Gregory*'s Approbation of the Work in his Letter to the *Author*, as followeth.

Worthy Sir,

I *Have, though too hastily, read over Your Book; for which You deserve many Thanks from him, who is your Adversary; and do hereby receive them from me, who am a friend to you, and every man else who is of your Complexion; I mean, a Lover of Virtue, and a defender of Truth. It is my Opinion, that you have much obliged both Your Antagonist, and Your Reader; Your Antagonist, by convincing him of his Error; Your Reader, if already Orthodox, by confirming him in a great Article of his Faith. Methinks the Cavils of that Pamphlet, wherewith you deal, are so weak and fond; so clearly Confuted by those strong Arguments which you have produced from Scriptures and Reason; that if the Author of that worthless Scroll shall not, upon his serious perusal of Your Book, subscribe to that Truth, which therein you have asserted; 'tis much to be feared, that his obstinate perseverance in so foul an Error, against such clear Convictions, will ere long bring him to that place, which he now denieth, and make him sensible by sad experience, that there is indeed an Hell.*

Who this Person is, I cannot tell; perhaps a Sceptick, perhaps a downright Atheist, and probably a man of a lewd and vicious Conversation; for, the Truth is, such persons are most concerned to believe, and, were it possible, to prove, that there is no Hell, who have no ground to expect any share in Heaven. But whosoever your Opponent may be, I have so much Charity for his Immortal Soul, as to wish that he may reap that Advantage from your Book, which therein you design him; that he may timely see his gross mistake, and renounce his Heresie; lest hereafter he be forced to confess an Eternity of Torments, when it will be too late to escape them. So Prayeth,

Your Neighbor, Friend, and Brother
Ἐν Κυρίῳ,

Hambleton
Mar. 28. 1677.

F. Gregory.

To the Doubting

READER.

Reader, doſt Doubt, whether an Hell there be? (ſee
Doubt on till Dooms-day come; then ſhalt thou
What now thou'lt not believe. Then ſhall quick ſenſe
Soon give the Lye to Doubting-Diffidence.
A Fancy now, Hell-fire thou doſt account,
Whoſe ſharpeſt pains, in thine eſteem, amount
Unto no more, than if with Launce thou cut
Some callous, ſenſeleſs piece of Fleſh. I but,
When the great God that made thee, ſhall thee call
To ſtand before his dreadful Tribunal,
And Curſe thee ſtraightway to a real Hell,
What wilt thou think 'tis then? if thou can'ſt tell:
I'l tell thee what, in ſhort, if ſo I may
Fore-ſpeak the thoughtful Language of that Day.
'Tis Hell indeed! 'tis Hell! Hell now I ſee;
Yea, feel the pains of Hell! which could I flee,
How happy I? But now, Woe! (woe's me) woe!
Fancy 'tis not, but Senſe, that makes it ſo.

----A Fancy this? This ſcorching Fire!
----A Fancy this? This wrathful Ire!
----A Fancy this? This fearful Pain!
----Fancy all this? Which ſhall remain,
----From Age to Age, ſtill to endure?
----Oh! Hell! --A Fancy 'tis not ſure.
Could I but live on Earth, as heretofore,
I'de never dare to call it Fancy more.
----But livel ike one forc'd to believe,
----'Tis Hell, from whence there's no reprieve.
Thus when hell Flames have wrought in thee a Faith,
Forcing aſſent to what this *Author* ſaith;
Then wilt thou ſay, oh, that I had been wiſe,
To credit this, and not Fool-like deſpiſe
What now I find and feel! For now I ſee,
'Twas ill to Doubt, whether an Hell there be.

S. N.

To the READER *without Doubt.*

DOubt Thou doſt not Reader, (go to;) 'tis well:
To doubt, and doubting drop down into Hell,
How dreadful is't! Far better 'tis to fear
An evil look'd for, and in Time prepare
Againſt the worſt may come; worſe 'twill not be
Becauſe Thou doſt believe Eternitie
Of Torment after Death: Nay rather This
Will prove a Mean, leading to future Bliſs.
This will Thee move all Times to mind the way
Thou goeſt in, and fear going aſtray.
More careful this will make Thee to avoid
All evil; and ſtill keep Thee well employ'd.
This will Thee cauſe to ſhun the Paths of ſin
And mind the End, when ought Thou doſt begin.
Nought wilt Thou do, God's Juſtice to incenſe,
If Hell Thou doſt believe ſin's Recompence.
What? for ſome ſhort-liv'd ſinful pleaſure ſhall
I incur the Pains of Death perpetual?
What? for ſome ſhort-breath'd periſhing delight,
Shall I forgo the Beatifick ſight
Which Heav'n affords? and this of loſs entwine
With pains of Senſe? No, Hell ſhall ne'er be mine,
On ſuch unequal Terms. Though ſin entice,
I'l never buy it at ſo dear a Price.
Moſt true it is, thy Faith ſhould work by Love:
The Love of God and Man ſhould chiefly move
Thee to decline, what ever may offend
An Holy God; yet may the fearful end
Sin leads to, ſometimes thought on, move Thee more
Than all the charmes of Love could, heretofore.
Live thinking oft then on the Pains of Hell,
Which none eſcape, but Thoſe that here live Well.

S. N.

Acroſticks *upon the Name of the Author,* *J. B.*

JOHN is his Name, in *Hebrew Jochanan*;
Which ſignifies, at leaſt, a Pious man.
On whom his God his Grace hath multiplied,
More than on multitudes of men beſide.
His upright Life, and painful Labours give
Moſt ſignal proofs of this, where he doth live.
No one can juſtly ſpot the Coat he wears;
Nor, through his fault, blaſpheme the Name he bears.

BRANDON I add, that you aſſur'd may be,
The *Author's* him I mean, and none but he.
Right ſuch an one as *John*, deſcrib'd: 'Tis he,
Who is, what this his Name notes him to be.
A Man though young in Years, yet old in Grace;
Whoſe Gifts among the Elder may take place.
Nor doth't become the Graveſt to deſpiſe
His Youth, whoſe Actions ſpeak him gravely wiſe.

Doubt-

Acroſticks upon the Name of the Author.

Doubtleſs, God's Church is happy in ſuch Youth,
Skilful to ſtrike *Gaths* with the ſtone of Truth.
On whom whoſo ſhall caſt Dirt of contempt,
Let ſuch ſee how themſelves may be exempt.
Nought have I more to add, his (Chriſt'n) name is *John*,
A name (of Grace) annext to Natures name, *Brandon*.

Ad Authorem Hexaſtichon.

PRosâ ſic Prologi vice, carmina qualia feci,
Quæ tua, ſi ſtatuunt, Nomina; Parce mihi.
Parcas quòd, Primùm, proſo ſermone, Rogatus
Scribere, cauſatus; (dans Tibi ſigna Rei.)
Exìn, quòd luſi Numeris, ſuper horrifera Re,
Haud benè compoſitis; Nec tibi digna tuli.

Si Natura negat, facit Indignatio verſum,
Qualemcunq; poteſt: qualis ego vel Clavienus. } Juv. Sat. 1. Num. 15.

Sum tamen----
Proximus tibi amicus, &
Amicus tuus fideliſſimus,

S. N.

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TO

The Authors diſtance from the *Preſs* has occaſioned theſe *ERRATA'S*, which the *Reader* is deſired to *Correct*.

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ΤΟ ΠΥΡ ΤΟ ΑΙΩΝΙΟΝ:

OR,

Everlaſting Fire

NO

FANCY.

CHAP. I. SECT. I.

The Introduction, with ſome Reflexions upon the Author of the oppoſed Pamphlet.

THAT *the way of the wicked deceiveth them,* is one of the Sacred Oracles of that God who cannot lye nor be deceived; It fills them with Sorrow when they look for Joy, and is as the Gall of Aſps within them, even then when it is ſweet to their Mouths, and pleaſing to their corrupt affections. (See the late Expoſitor in his Notes upon the place.) But, O how bitter will it be to them hereafter, when all the ſweetneſs of it is paſt, and ends in thoſe ſorrows that never end! when their continued Rebellions againſt the King of Heaven have laid them under perpetual puniſhment, and bound them in everlaſting Chains of Darkneſs and Damnation. Prov. 12. 26. Job 20. 14. Mr. *Caryl.*

Object. But (ſay ſome) we hope there is no ſuch danger, for that Doctrine hath been ſuſpected of late, yea Mr. *R.* hath profeſſedly oppoſed it: His Light hath diſcovered the rotten Foundations upon which it is built, and hath proved all thoſe black and dismal Imaginations concerning it, to be no better than the effects of *Atra Bilis*, and to have no ground at all in the Scriptures.

Sol. What he hath done (in this particular) is too well known in the World, and how well he hath done it, is my Buſineſs to diſcover in this Book. And I truſt, Good *Reader*, that thou wilt perceive by that which follows, that he hath not done it well, nor indeed any better than the *Socinian* hath proved that there is no *Trinity*, or than the *Atheiſt* hath proved that there is no *God*.

The Method obſerved. And now I ſhall proceed (*οὐν δεῦ*) in this following Method. 1. To lay down ſome Arguments to prove the Everlaſting puniſhment of the wicked (that live and dye ſuch.) 2. To examine the ſaid Book, in all the principal parts and paſſages of it, (for it will not be worth while to ſpeak of all he hath written, there being very many Impertinencies in it.) 3. To improve the Doctrine in a practical way, for Inſtruction, Exhortation, *&c.*

But before I ſpeak of either of theſe, it may ſeem needful to ſay ſomething of the *Author* of this precious Piece, which I am to deal with.

1. *Who the Author was.* If any Man ſhould ask me who it was, I would anſwer, It was (*O Grande nomen!*) Mr. *S. Richardſon*, even that admired Reſolute *Richardſon*, whom the good Men of his Party did boaſt of ſo greatly, and ſuppoſed to be a fit Match for the *London-Miniſters*, *viz.* indefinitely, (for any of them, or for All of them to deal with) See the Author in the Margin *. And therefore ſome may imagine I have been too venturous, to engage (voluntarily) with ſo great a Champion as He: But yet *Reader*, I am not diſcouraged; I hope to come off clear, and to paſs without hurt through all the Pikes of his Arguments and Subtilties; for *God* and his Truth are greater and ſtronger than Mr. *R.* and his Fallacies. —— But to return to that which I was ſpeaking of; I ſay it was He whom the World is ſo much beholding to for the Book I am oppoſing. For I have ſeen his Name prefixed to it, though it be not ſet in that Edition of it which I have, (and perhaps it might be as good policy to conceal his Name in the ſecond Edition, as it was to mention it in the former.

* Mr. *J. Collings, Vindic. Miniſterii.* my Preface to the Reader. (*ſub finem.*)

2. *What he was.* But though it may be eaſily gained what his Name was, yet it may be more difficult to diſcover what Himſelf was. I remember the old ſaying, *Noſcitur ex ſocio, &c.* A dark Fellow is to be expounded by his Companions.

It might be questioned whether Mr. *R.* were himself of any Religion, for all Religions have a Hell in their Creed, and yet he hath none in his; wherefore his Opinion concludes him of the doubtful gender in point of Religion, so that we must be forced (as was said) to expound him by his Companions. And if you would know who they were, and what Perswasion they were of, you may fitly consult the *Anabaptists* Confession of Faith, Printed *Anno Dom.* 1644. which that * Light of our Church (now fixt in a Higher Orb) was sometimes pleased to pass some Animadversions upon, I mean in his Book, called *The Dippers dipt:* Where he tells you, (and you may safely take his word for it) That the said Confession was subscribed by *Paul Hobson, Thomas Gunne,* and others of the same stamp, and amongst the rest, by *S. Richardson,* (to whom I would wish, if he be living, saving Mercy and a sound Mind.)

* Dr. *Featly.*

And thus much by way of Introduction to my following Discourse. The first particular whereof is now to be presented to thy serious thoughts, and favourable censure.

CHAP. I. SECT. II.

An endless state of Punishment for the Wicked and Impenitent, proved: and the Proofs thereof vindicated from the Exceptions of Mr. R. *and his Brethren.*

THE fittest Method of procedure in my present Design seems to be that which is mentioned, *viz.* To prove the truth of the Doctrine contended for, (before I meddle with the main Body of Mr. *R.* his Sophistical Argumentations) namely that abovesaid.

And herein I do not undertake to convince the *Atheist*, or drive him out of his Resolved Infidelity; but rather to confirm the Christian in the Belief of this Doctrine, which he hath been so often put in mind of by his Teachers.

And the first Argument that I would propose, is the Testimony of God in Scripture; and that is indeed the strongest of all Arguments, and the most convincing to the Soul and Conscience. As the learned have sufficiently evinced, (*Vid. Crakanthorp. Logic. de Argum. à Testimonio,*

Scripture-Testimony the strongest Argument.

Item Scheibl. Topic. cap. 31. *sect.* 50.

Keckerm. Log. lib. 3. *cap.* 13.

monio, & Logicos passim de Testimonio Disputantes) for Truth is Essential to the True God, *Titus* 1. 2. He *cannot lye*. A Man may be a Man though he be not true in his word, but God could not be a God if he were not so: for God to be false in his Word, implies a manifest contradiction. And there is nothing more natural to a Man in his right Wits, than to conceive his Maker to be True in all that he saith, or revealeth.

Wherefore if we have the Testimony of God for it in his written Word, we may safely build upon it.

A digression of Revelations & Enthusiastick impressions, &c.

I say, His written Word, for that's the *Testimony* that we are to enquire of, *Esay* 8. 20. — And as for those inward Impulses, Revelations, and Suggestions of the Spirit, which some have sufficiently boasted of, and more than sufficiently trusted to, as to Divine Testimonies, they have often proved to be the Delusions of the lying Spirit, and the false lights which the Prince of Darkness hath set up in the blinded hearts of those that shut their eyes against the light of that Word, which is able to save our Souls; having them so dreadfully dazelled with the glory of the light within them, (as they use to speak:) whose Enthusiastick Errors have been examined by many worthy Men. And their vanity hath been shewed by famous (or infamous) instances in Mr. *Sam. Cleark* His *Mirror*, *Cap.* 27. *Exampl.* 17. Concerning the horrid Delusions which a Gentleman in *Warwick-shire* fell into, after he looked to be taught by Revelations and Inspirations, and had refused to hear any conformable Minister preach, *&c.*

Spanhem. Syntag. Theol. Beckman Exercitat. in Appendice, &c.

As also of one Mr. *Gilpin* in the same Chapter: The sum of which History I have briefly set down in my Caution against *Quakerisme*.

Near the end.

I say, if we have the Testimony of God in his written Word, for the Doctrine I assert, then we may be bold to believe it, and must believe it, though Mr. *R.* and his Companions in Infidelity should write never so many Books against it.

Reader, if thou dost not believe the Scriptures to be the Word of God, (or knowest but little reason why thou should'st believe so) then I would advise thee to read those that may confute thy unbelief, or confirm thy faith in that particular, as Bishop *Ward*'s Sermon against Antiscripturists, Dr. *Stillingfleet*'s *Orig. Sacr.* and the truly Honourable Sir *Charles Woolsley* his Grounds and Reasons of Scripture-Belief, with these in the Margin.

Dr. *Allestry* his Sermon of the Authority of the Scriptures. Mr. *Baxt. Rest. part.* 2. *cap.* 4.

But if thou dost believe it to be so, I trust thou wilt believe the Doctrine I plead for: For, the Scripture testifies of it, in words as plain as can be desired, *viz.* — in *Matth.* 25. last verse, and many other places.

To

To begin with that, *Matth.* 25. last verse. *These* (the ungodly that shall be set on Christ's left hand, in the former verses) *shall go away into Everlasting Punishment.* Matth. 25. 46.

What can ever be spoken more plain, or more plainly to our purpose than this is, *They shall go away into Everlasting Punishment*, therefore they shall be punished everlastingly: For if one were to tell us, such or such are to be imprisoned perpetually; How could he express it more clearly than by saying, That they must go into perpetual Imprisonment? And these words are the words of Him who was (and is) the Son of the Father, and most perfectly acquainted with his Counsels, Purposes, Truths and Ways, and had no need to fright the wicked World with such a sad Doctrine, if it were not a Truth. 1. *Urged.*

This is that *Marpesian Rock* which Mr. *Richardson* was not able to fasten his Teeth in, yet nevertheless, He hath snapt at it *Five* Times together, *p.* 18, *&c.* where he hath several glosses upon the word [*everlasting*] which, as by Him applyed, are worthy to be had in everlasting detestation. 2. *Vindicated from Mr. R.'s Exceptions.*

1. He tells us, That *the Fire of Tophet is so called, because it did burn Day and Night.* —— His first Exception.

But here our Lord speaks not of the *Fire of Tophet*, but of the *Everlasting Punishment of the Wicked.* And let Him shew us where any punishment is call'd *Everlasting Punishment*, because it lasted for some days and nights. *Job* his Pains were doubtless Day and Night, yea for a considerable time too, yet 'tis not said he suffered *Everlasting Pains.* The *Psalmist* said, *God's hand was heavy upon him Day and Night*; yet it is no where said, that he was under *Everlasting Affliction.* *Removed.* Psal. 32. 4.

The word Ever, and Everlasting, are used to note a Limited Time; as in Exodus 40. 15. *We read of an Everlasting Priesthood; yet that Priesthood did not last for ever in the largest sense, but only till the Son of God was come in the Flesh.* —— His second Exception, p. 19.

This is the substance of that which he saith in the greatest part of the 19. Page of his Book.

And it is easily removed out of the way. Let us put it into a form of Arguing, and it will be exactly thus: [The word *Everlasting* in some places is used to signifie but a limited time, therefore it must signifie: *Removed.*

nifie just the same, when 'tis spoken of the Punishment of the wicked, in *Matth.* 25. last verse.]

Now were not this a pitiful way of reasoning, and most apparently inconsequent? See a parallel case in the word [*save.*] To *save*, sometimes signifies only to be a means of Salvation, and an Instrument in God's hand, of bringing Men into the way of Salvation, as when Ministers are said to *save them that hear them.* Shall we therefore say, that Christ is but an Instrumental means of Salvation? God forbid: for *He is the Author of Eternal Salvation.* And *The Saviour* (by way of Emphasis.)

1 Tim. 4. 16.
Heb. 5. 9.
Phil. 3. 20.

2d. *Answer.* 2. Though in some places of the Old Testament the word *Everlasting* doth signifie a limited Time, yet Mr. *R.* doth not shew us any place in the New Testament where it is so taken; much less can he shew any Texts therein, that call a Temporal Punishment an Everlasting Punishment, or any thing like it.

3d. *Answer.* 3. Those things which were called Everlasting, and yet lasted but for a time, were such as were not capable of an absolute and proper Everlastingness. The Priesthood, in *Exodus* 40. was not capable of perpetuity, being Typical of the Priesthood of Christ, (that *great High-Priest*, as the Apostle calls him) who was appointed to put an end to all former priesthood and Sacrifice, by offering up Himself once for All.

Heb. 4. 14.

But the Wicked shall be capable of Everlasting punishment, (properly so called) for their very Bodies shall be raised Incorruptible: In 1 *Cor.* 15. *The Trumpet shall sound, and the Dead,* i. e. All the Dead, *shall be raised incorruptible.*

1 Cor. 15. 52.

The 4th. *Answ.* 4. It must needs be meant of an endless Punishment: for I find it is the same word Αἰώνιον, (used in *Matth.* 25. 46.) that is used by St. *Paul*, where he speaks of things Eternal in contradistinction to [Things Temporal] in 2 *Cor. The things that are seen are temporal, but the things that are not seen are eternal* :* Yea, it is the same word in the Original, which is used by our Lord to express the Eternity of the Saints Happiness. — *These shall go away into Everlasting Punishment, and the Righteous into Life Eternal.* So that if the Punishment of the wicked (that continue such) be not an endless punishment, we may be at a great doubt whether the Happiness of the Saints shall be endless happiness, or not; since the same word (as was said) is used of both of them.

2 Cor. 4. 18.
* Αἰώνια.
Matth. 25. 46.

And now having Answered his first and chiefest Exceptions against this Proof, we shall not fear to Examine those which follow, and thirdly thus:

R----

R. — *Fire may be said to be Everlasting, when it doth not go out till the Combustible Matter is consumed.* (and then he adds) His third Exception, p. 19.
——*The Fire that destroyed* Sodom, *is called Eternal Fire, because it went not out till the City was consumed.* Jud. 7.

This is his third gloss upon the word *Everlasting*, in the latter part of the 19. Page. And first, A Fire may be called *Everlasting* (by his Logick) when it goeth not out till the Combustible Matter is consumed. —— *Answered.*

It seems then, if Mr. *Richardson* should be pleased to roast his Cat, to make a Breakfast for those (worse than) Antichristian Priests, that fright the World so needlesly by their Doctrine of Everlasting Punishments for the Wicked; he might then bespeak them thus: [Behold Sirs, and see, for here is an Everlasting Fire.] And if the poor ignorant Men should ask him how that can be true, since the Fire will be out in a little time; He could answer them, That it may be called Everlasting, because it will last till the Faggots are consumed; but if he should tell them so, his speech would seem as Ridiculous unto them, as his Book is Odious unto me. *His absurdity shewed in another case.*

And in case He should suffer them to be familiar with him, 'tis possible they might tell him, that at this rate of Arguing, his own Beard might be called an Everlasting Beard; for it is capable of growing whiles the nourishing matter lasteth, *i.e.* whiles there is any considerable moisture remaining in his *Pericranium*.

And what Spirit (I would demand) hath moved him to make use of that Sacred Text of S. *Jude*, to justifie such a piece of Learning by? I find not any Expositors of Note, that Interpret that *Eternal fire* there mentioned, of That fire that consumed the Cities (nor is there any shew of Reason why it should be so called, so far as I can apprehend; and if the reason were, as Mr. *R.* would have it, because it went not out while the Combustible matter lasted, why might we not call the flame of a Farthing Candle, an Everlasting fire, since it will last till the wiek is spent?) but rather do they interpret it of the Everlasting Wrath and Vengeance of God, which is fitly compared to fire in various respects, which I need not now insist on: Dr. *Willet* makes it a proof of their Everlasting punishment, and Mr. *Baxter* makes it an Argument of the present Punishments of the wicked (in Soul) immediately after death, in opposition to those that imagine their Misery to be put off till the Day of Judgment. Jud. 7. *opened.* Dr. *Willet* on *Jude.* Mr. *Baxter Saints Rest, Part* 2. *cap.* 10.

And

And if Mr. *R.* should Interpret the Everlasting punishment after the same manner, of a punishment that shall last as long as the wicked shall endure; He will overthrow his whole design, for they shall endure for ever, and see corruption no more, after they are once raised from the grave, in the Text aforesaid.

1 Cor. 15. 52.

His fourth Exception, p. 20.

Fourthly, R. — *What if the Fire were Everlasting, yet it will not follow that That which is cast into it is Everlasting*; to which he adds [*The wicked are compared in Scripture to Chaffe and Stubble, which will not be long in consuming.*]

Answer 1. The Text under consideration speaks not of Everlasting Fire, but of Everlasting Punishment. And if it should be granted, that there may be an Everlasting fire, and no person everlastingly burning in it; yet he doth not imagine there can be an everlasting punishment for the wicked, and yet no wicked man to be punished with it for ever.

Answer 2. 2. If it were not for contradicting such a man as Mr. *R.* why might we not say, that it will follow, that the persons cast into that fire, shall be there for everlasting, because the Fire it self is everlasting? for without the supposal of their continual burning in that everlasting fire, I say without that, the word everlasting (which flames with more terror than the fire it self, and makes it most exceedingly intolerable) should stand in effect for a Cypher, and become a meer Bug-bear to fright fools withal; for if a wicked man be soon consumed after he is cast into Hell fire, then the everlastingness of it afterwards will be as nothing unto him (he being upon that supposal past its fury.)

Answer 3. 3. And if Mr. *R.* had been so minded, why might not he have preached glad tydings to the devils themselves? for he might bespeak them thus — Rejoyce, O ye unclean Spirits, or at least, Despair not; for who knows but your punishments may be ended in time; for what though Christ tells us of Everlasting fire prepared for you, yet it will not follow that ye shall suffer everlastingly in it — Yet (however his Book hath pleased them, as being so dangerous to the Souls of men) I am confident they would take little comfort in such a comfortable preachment as this.

And if his work should not prove to be done well (in what he taught us in this Exception) we must excuse him the better, because he hath endeavoured to mend it, by offering this following *Observandum*, *viz.* That,

R.—

R.—*the wicked are compared in Scripture to Chaffe and Stubble, which are not long in consuming, in any fire that they fall into.*

So then, that's the proposition, from which his Reader (he hopes) is wise enough to draw the conclusion; that therefore the wicked shall not be always burning in Hell-fire, because they are compared to Stubble, which will not burn long before it be consumed. *Mr. R. his excellent Comparison examined.*

And at this rate, it might as well be concluded, that they shall not suffer in it so much as one minutes time: for a great deal of Stubble, if cast into a violent fire, may be consumed in less than a minute. Yet if my Author should say the word Everlasting may mean no more than a minutes time, we shall know (in some measure) what answer to give him in that case. 1.

And I would fain know, how this Comparative Argument will hold; for Comparisons (as they say) *non currunt quatuor pedibus, i. e.* do not hold in all respects, but in some only. *David* compares himself to a Worm, yet we will not say therefore, that he had no bones in his body, nor no reason in his Soul, because a Worm hath not. So the Scripture saith, the Saints are as Christ himself was in this world [as He was, so are we in this world:] yet it follows not that the Saints are here without any sin, because Christ was so. 'Tis enough that they are as he was in other respects, namely, subject to scorn and contempt, and manifold troubles and temptations. So the wicked are as Chaffe and Stubble in some respects, that is fitted for vengeance, and not able to resist it when it comes upon them, as Stubble is fit for fire, and cannot resist its violence, or the like. 2. *Psal.* 22. 6.

R.—*'Tis to be noted that the Scripture sometimes useth such words as do exceed their signification*: as in Nahum 'tis said, *That the Æthiopian Army was infinite*: that is, *very great*. Nahum 3. 9. His fifth Exception, p. 20.

But first, At this rate it would follow, that the Everlasting Punishments of the Wicked after the Day of Judgment must be Punishments of very long continuance: for doubtless Everlasting is as proper to signifie very long, as Infinite is to signifie very great. Yet this will not suit with the Theologie of Mr. *R.* his Masters or Brethren, as may be shewed in time and place; nor doth it well agree with that Opinion *Answer* 1.

which he would promote by his Comparison, of the quick dispatch which the Stubble receives from the fire it's cast into.

2. Secondly, he saith well, that it is sometimes so, for therein he gives us to understand, that it is not always so, and by consequence, that there is no necessity of expounding it so in the words of our Saviour, in *Matth.* 25. *ult.*

M. 25. 46. And that the word Everlasting, in that Text, doth not mean only a punishment of long continuance, but an endless state in Punishment, This I say hath been Evidenced before, by such Considerations as Mr. *Richardson* and his Angels will never be able to Answer. See my 4. Answer to his second Exception (in this same Section.)

Thus we have seen my Authors Glosses upon the word Everlasting and their unserviceableness to his Design, so that we may now lawfully write over them the words of the Wise man, (*Eccles.* 1. 2.) *Vanity of Vanities, All is Vanity.*

The Socinians glosses, removed. And now I cannot conceive any other Exception against this proof that is worthy to be considered, unless it be that of Mr. *R.* his Brethren (whom he calls the Protestants of *Poland*) I mean the *Socinians*, who would have us think the Everlasting Punishment that the Wicked are in danger of, to be the Total Abolishment of their Natures to all Eternity (or in one word, Everlasting Annihilation) Thus the Authors in the Margin. Their Arguments for it I shall not trouble my English Reader with, the Learned may see them in their *Opposites*, *Calovius in Socin. profligat. 9. De Morte eternâ*; *Stegman. Photin. Refut. disput.* 56. *quæst.* 4. and many others, who have sufficiently Answered them.

Osterod. compend. Relig. in Polonia florentis.—— Valent. Smalcius disp. de Baptism.

The Author's Arguments against the Socinian Interpretat. of the word [Punishment.]

I shall content my self to urge my Arguments against them (herein) which as they are not at all the better for being mine, so I hope they are never a whit the worse, for Truth is the same when spoken by the meanest.—And first thus,

1. The word Αἰώνιον, here used, is the same which is used of the Life, or happiness of the Righteous. And since it signifies a positive state in the one, how can it be questioned whether it signifies the like in the other? (so that if the Everlasting Life do note a Being in Happiness; it is easie to infer that Everlasting Punishment doth note, in like sort, a Being in Misery) and not an Abolishing of their Beings. Nor do I find that word used as an Epithete to any thing but that which is positive (in sense at least if not in sound.)

And if it might be good sense to say,—A man may be Annihilated for ever; yet I am apt to doubt whether it be so, to say, that He may suffer

ſuffer an Everlaſting Annihilation — for Everlaſtingneſs doth imply a laſtingneſs (as a thouſand includes a hundred) and by conſequence, a ſubject laſting, which in this caſe is not found (*Duratio eſt permanentia Rei in eſſe*, as the Learned *Martinius* moſt truly.) *Partit. Metaph. l. 2. Sect. 13. quæſt 3.*

2. They ſhall go away into this Everlaſting Puniſhment: [to go away] into it, implies a poſitive ſtate, yea, and their going away, *viz.* from Chriſt, and his Glorious Preſence, will be none of the ſmalleſt parts of their Puniſhment; and therefore is mentioned firſt---*Depart from me into*, &c. *Matth.* 25.41. The Holy Father of old, who had as little need of theſe mens Learning, as of their Religion, did confidently affirm it to be the greateſt Puniſhment of all. But it would be little Puniſhment to them (or rather none) to depart from Chriſt, if at the ſame time they ſhould depart from themſelves too, and be turned into nothing. 2. *S. Chryſoſt. in Matth. Homil.* 24.

3. This Puniſhment here ſpoken of (*Matth.* 25.) is the ſaddeſt of all that ever the Enemies of God endured, for there will be the Day of Wrath, wherein God will render them the full wages of their Iniquities, not abating them ſo much as for Idle words; and therefore it is called in Scripture, *The Terrible day of the Lord* (to the wicked though not to the Saints) but it would not be the greateſt Puniſhment if it were but the turning them to nothing. This I ſay would not be the ſaddeſt Puniſhment unto them, but rather a ſecuring them from all Puniſhment; for when they have no being at all, they cannot be under any ſorrow, nor be ſenſible of any Puniſhment. 3. Matt. 12.36.

4. If the Wicked at Judgment ſhould be turned into nothing, and have their Natures aboliſhed, that Puniſhment (if it might be ſo called) would be no other than the inanimate and unreaſonable creatures ſhall undergo; for they ſhall then remain no longer (the Univerſal flames will ſoon conſume the creatures in and upon the face of the Earth.) And can any men think the Puniſhment of the wicked and impenitent, who are compared to * Dogs and Swine, and Wolves and wild Bulls in Scripture, yea who are called *Enemies of God*, and *Children of the Devil* * (and have ſerved him to their Makers diſhonour, all their days on Earth) I ſay, can any men perſwade themſelves, that theſe wretched miſchievous ones ſhall be in no worſe condition (for Miſery) than the pretty Birds, and harmleſs Lambs, and the reſt, that did all the work for which they were made, and never tranſgreſt their Makers Law? ſurely if they can, we may juſtly beſpeak them in the words of the Apoſtle, *Gal.* 3. 1. *O fooliſh men, who hath bewitched you.*—— 4. * Matth. 7. 6. Acts 20. 29. Pſal. 22. 12. * Pſal. 37. 20. Pſal. 92. 9. John 8. 44.

And thus I have vindicated that Sacred Text of our Saviour from the false glosses, and fallacious Exceptions of Mr. *R.* and his Companions. And so the Argument it self [They shall go away into Everlasting Punishment, therefore they shall be for ever in Punishment] is sound and firm, and the subtilties of a Thousand hells shall never be able to Answer it.

And now it will be time to put an end to this (Second) Section.

CHAP. I. SECT. III.

Other Texts of Scripture Urged, and Arguments grounded on Scripture.

2 Thess. 1. 9. *urged and cleared.*

THe next place of Scripture that I shall name for the confirmation of the Point is, 2 *Thessal.* 1. 9. where he tells us that they who obey not the Gospel of Christ, *shall be punished with everlasting Destruction.* They shall be punished with that Punishment which the Apostle calls by the name of Destruction; and that Destruction he tells us is an everlasting Destruction, therefore it must needs follow, that they shall be under punishment Everlastingly.------ If Mr. *R.* should say any thing to the word Everlasting, we may find some satisfaction in the foregoing Section, where it hath been largely discoursed of. If he Cavil about the word [Destruction] and pretend it is meant of the Destruction of their Beings (by turning them into nothing) then we may see something to the contrary, in the three latter parts of the last Section (in Answer to the *Socinians*;) To which I shall now add these Three particulars.

1. *Destruction in that Text is not Annihilation.* [ὄλεθρον αἰώνιον τοῖς, &c.]

1. That this Everlasting Destruction is such as comes unto them in a way of Vengeance, as in the 8. Verse, *To take vengeance on those* (or as 'tis in the *Grek*, to give vengeance to those) *that know not God, and that obey not the Gospel of our Lord Jesus Christ.*

And can he be said to give vengeance to them, when he takes away their very Beings, and so maketh them uncapable of receiving any punishment at all? Surely not. The lawful Magistrate, under Christ, is appointed to act the part of a Revenger upon them that do evil.* And that vengeance which (according to God's Ordinance) he inflicts upon

* Rom. 13. 4.

Male-

Malefactors, is commonly such as they are very sensible of. And shall not ungodly sinners feel their punishment, (to the purpose, as we say) when the Supream Law-giver shall set himself purposely, to execute wrath, and render vengeance to them? yea doubtless they shall. For when *He will execute vengeance upon them, they shall* then *know that He is the Lord*, as the Prophet speaks. But 'tis plain they could not do so, if his vengeance did consist in taking away their Being. (that which is not, cannot know any thing.) Ezek. 25. 17.

2. Destruction is not used in Scripture (in reference to Men) to signifie any such thing, as the Total abolishment of their Natures. Let any of my Author's Opinion disprove this by any Text whatsoever. Indeed 'tis said of the old World, that the *Flood came, and took them all away*; but 'tis [*omnes* only, not *totos*] it took away All those Persons, *viz.* out of the Land of the Living: But it did not take away the whole Natures. Their Souls are living still. And God will be so far from destroying the Souls of the wicked, (as to their Nature and Being) as that he will quicken and raise their Bodies, which Death and Worms had destroyed formerly. *There shall be a Resurrection of the just and the unjust*, saith St. *Paul* in the *Acts*. And they shall be raised for good and all, as we say, so as to see corruption no more for ever. 2. Matth. 24. 39. Acts 24. 15. 1 Cor. 15. 52.

3. That [to destroy] signifies (in respect of the wicked) a state of real Misery and Torment; as when it is said, that *God is able to destroy Body and Soul in Hell*: that is, to fill them with perfect Misery: And if it were meant of destroying their Beings, then that dreadful word [Hell] which is added as an aggravation of the destruction, would signifie just nothing in point of Terror: for if a Man be turned into nothing, it is all one whether it be in the one or the other. (for *nothing* is no nearer to *something*, in Heaven than in Hell.) 3. Matth. 10. 28.

And thus also the word is used very often in our own Language: As when we say of Oppressors, that they have destroyed whole Families, we do not mean that they have turned them into nothing, but that they have brought them into a calamitous condition. And this, I hope, may be enough for that Text, and I think it is not too much.

A third place I shall offer, (to prove the everlastingness of the Punishment of the wicked) is *Matth.* 25. 41. *He shall say unto them on his left hand, Depart from me ye cursed into everlasting fire, prepared for the Devil and his Angels.* Matth. 25. 41. *urged for it.*

1. They must depart, (*viz.* really, by changing place:) as Christ is departed, or *gone into Heaven*; in 1 *Pet.* 3. last vers. where it is the same 1. 1 Pet. 3. *ult.*

Πορεύομαι. same *Greek* Verb that is used in both places; and so supposeth the continuance of their Being.

2. 2. They must depart (not into *Nothing*, or such a state, if I might so call it, as the World was in before its Creation, but) into Fire.

3. 3. And this Fire (of what sort soever it be, God knoweth) is an everlasting Fire, (in the same sense, as the Life and Happiness of the Righteous is everlasting Life, in 46. verse) yea, it is that everlasting Fire which v. 41. the Devils shall be for everlasting punished with, as in the Text it self; and therefore certainly is everlasting, in the saddest sense, or without end.

And if any Man shall say, they may be cast into this everlasting Fire, but not suffer everlastingly in it; he had need have no less than Mr. *Richardson's* Learning to enable him to give a good Account of his speech. And he that can conceive any such thing as probable, may (by the same degree of acuteness) perswade himself, that the Saints may go into the 2 Pet. 1. 11. *everlasting kingdom of Christ*, and yet possibly not dwell everlastingly in it. (which yet they will hardly question in the least measure, while * 1 Thess. 4. 17. Rev. 22. 5, &c. they have so many faithful promises of a Happy Eternity.*)

A fourth Text of Scripture, which may conveniently be urged, for [the everlastingness of the punishment of the wicked] is *Daniel* 12. 2. Daniel 12. 2. *urged and opened.* *Many that sleep in the dust of the earth shall awake, some to everlasting life, and some to shame and everlasting contempt.*

But before I come to speak of that which most directly concerns my present purpose, it will not be amiss to explain the word [many] for Many] how understood. some have gathered from thence, that there shall be no general Resurrection. The weakness of which Opinion (to speak no worse of it) I might shew from a great many places. These two, for brevity sake, I shall content my self with: *Jo.* 5. 28, 29. *The hour is coming*, wherein Jo. 5. 29. *All that are in the Grave shall hear his Voice, and come forth, &c.* So then, there are none excepted. And in the 24. chap. of the *Acts*, it was the Acts 24. 15. Apostles belief, *That there shall be a Resurrection of the just and the unjust*: that is, of all and every one of them: for if the just there do mean All the just; the unjust must mean All the unjust, for the phrase is alike of both of them: so that he that grants the one, may not deny the other. And therefore that Text in *Daniel* cannot tend to strengthen that Opinion; which that we may the better perceive, these *three* things may be considered. 1. That the [*Multi ex dormientibus*, many of *vid. Synops crit. in loc.* them that sleep, is in substance the same, as if it were said [*Multi dormientes, i. e.* Those many that are sleeping in the Dust of the Earth. And then it will be no less, than if it were said, All of them.

2. That

2. That the Propoſition is particular only, and therefore will not warrant a Univerſal Negative to be inferred from it. Many Saints, or Multitudes of Saints, *ſhall be caught up together*, to meet the Lord Jeſus, at his coming to Judgment, is a Truth. Yet we cannot truly conclude that All ſhall not. Doubtleſs their Lord will receive them all, as well as any. And St. *Paul* makes no difference between himſelf and the reſt of the faithful, in reſpect of that priviledge. 1 Theſſ. 4. 17.

3. By the word [many] we may (by a very uſual figure) underſtand [All], and ſo we find it is put for All, in ſeveral Texts of Holy Writ. *Pſal.* 97. 1. *The Lord reigneth, let the earth* be glad; *let the multitudes of the Iſles*, or the many Iſles, *be glad thereof: i. e.* let all Countries be glad of it. (Let all the faithful in all Nations comfort themſelves by the thoughts of his Soveraignty and Dominion over all.) So in *Rom.* 5. *Through the diſobedience of one*, (viz. *Adam*) *many were made ſinners: viz.* All thoſe that deſcended from him in a Natural way. Many] ſometimes put for All.

And if any that are dead (or ſleeping in, *&c.*) ſhould not awake, and ariſe hereafter, it muſt be the wicked, (for that's our Adverſary's Opinion in the caſe) but that cannot be ſuppoſed, nor cannot ſtand with the truth of this Text, which tells us, that ſome (of thoſe many) ſhall ariſe to everlaſting ſhame and contempt.

Which is moſt direct for my purpoſe: And ſo plain, that I cannot gueſs any thing that can, with any ſhew of reaſon, be objected againſt it.

For firſt, If the wicked ſhall awake to everlaſting contempt, it cannot be but they muſt remain as to their Natures and Perſonal Beings, and not be annihilated. And ſecondly, If they awake to everlaſting contempt and ſhame, it muſt needs follow that they ſhall be everlaſtingly under ſhame, *&c.* As in caſe Mr. *R.* his Book againſt Hell, *&c.* ſhould bring his name into perpetual reproach among Chriſtians, it muſt needs be perpetually under reproach. (And the everlaſting ſhame is everlaſting in the ſame ſenſe, as the glory (of the righteous) in the ſame verſe is everlaſting.) ----- And thus I have proved the everlaſting puniſhment of the wicked in another World, from ſeveral Scriptures. See alſo to the ſame purpoſe, *Matth.* 3. 12. *Luk.* 3. 17. *Matth.* 18. 8. *Mark* 9. 47. *Jo.* 3. 36. *Revel.* 19. 20. 20. *verſ.* 10. and many more, which thy own Reading may furniſh thee with. *The proof of the point from* Dan. 12. Rev. 14. 11.

And thus having proved the Point by ſeveral Texts of Scripture, I ſhall now add (*ex abundanti*) ſome Scripture-Arguments to confirm it. And the firſt is this: The wicked and impenitent ſhall always (or to all Eternity) have a Being: But they ſhall not have a Being in Joy and Happineſs, *Some Scripture Arguments for the Doctrine.*

pineſs, nor in a middle ſtate between Happineſs and Miſery: therefore they ſhall always have a Being in Miſery and Torment.

1. *From the everlaſtingneſs of their Being.*

The Major (or firſt) Propoſition is eaſie to be proved: For firſt, The *Dead* ſhall be *raiſed incorruptible*, in 1 *Cor.* 15. 52. What Dead doth he mean? ſurely all of them, ſince he makes no diſtinction between one ſort and another in this reſpect. As when it is ſaid, that *the Sea ſhall give up her Dead*, that is, all her Dead. And if we ſhall ſuppoſe that it muſt be meant only of the Dead Saints, (or as the Scripture calls it, *the Dead in Chriſt*) then it might be ſaid as properly, that the Dead ſhall not be raiſed incorruptible, for we might mean it of the wicked that are Dead; yea, it might be more properly ſaid ſo; for the wicked that are dead, are many more than the Saints that are dead: (becauſe moſt of the Living never were Saints indeed) Now the Denomination being to be given from the greater part, I ſee no Reaſon why it might not more fitly be ſaid, [The Dead ſhall not be raiſed incorruptible] than to ſay the contrary, if only the dead Saints ſhould be raiſed. Nor hath my Author, or any for him, ever been ſo reſolute, as to affirm, the word Dead, to ſignifie the Saints more than the wicked.------ And their Souls being immortal, we cannot think that God will unite them at Judgment to Mortal Bodies: If God had meant that the Bodies of the wicked, after the Day of Judgment, ſhould dye again, (in a proper ſenſe) ſurely he would not raiſe them at that Day from their Graves. If Death and Deſtruction of their Fleſh were the great wrath they were to lye under, the Worms would be ſufficient Executioners of his wrath upon them. What need any ſuch Miracle be wrought upon them, as the quickning and raiſing of their putrified Bodies, if he intended they ſhould dye and corrupt again?

The wicked ſhall always have a Being. 1 Cor. 15. 52.

So then, the firſt Propoſition is certain, that the wicked themſelves ſhall be raiſed to an Immortal ſtate at the Day of Judgment. (They that would come but ſeldome to the Church, ſhall not have the Happineſs to lye always in the Grave; they ſhall be remembred in that bond of forgetfulneſs, and not dye like Bruits, though they lived like ſuch.)

The wicked ſhall not be happy to Eternity.

The ſecond thing to be proved, is this. [That the wicked ſhall not have a Being in Happineſs, after the Day of Judgment.] This I need not be large in proving to them, that know any thing of Holy Scripture. They *ſhall come forth to the Reſurrection of Damnation*, (which will be far enough from all Happineſs in the leaſt degree; though they were joyful enough when they were Damning and Sinking on Earth, yet they will be ſorrowful enough, when their Damned Petition is granted, when they ſink irrecoverably into Damnation it ſelf, when inſtead of think-

John 5. 28, 29.

thinking themſelves Companions for Gentlemen, they will find themſelves companions for Devils) Damnation doubtleſs will deſtroy all joys whatſoever, and the curſe that ſhall be on them will ſeclude all bleſſedneſs. —— Nor ſhall they be in a middle ſtate between Happineſs and Miſery after the Day of Judgment, for there is no ſuch middle ſtate thought of by any ſober Chriſtians, nor ſo much as dream'd of by the *Papiſts* themſelves, (whatſoever properties *Purgatory* may have in it before the Day of Judgment, yet they hold it ſhall ceaſe for ever after that Day, and nothing remain but Heaven and Hell, and Joy and Torment, to be the places and portions of reaſonable Creatures.) And this conceipt is abundantly confuted by what hath been ſaid already; for Wrath and Damnation and the Curſe are, or imply a proper ſtate of Miſery, not a middle ſtate between Miſery and Happineſs. Matth. 25. 41.

Wherefore the Conſequence is clear as the Light: for if the wicked ſhall always have a Being after the Day of Judgment, and yet never have a Being in Happineſs; then it muſt needs follow, that they muſt have a Being always in Miſery and Torment. And this, I think, is a plain Argument, and that which follows is no leſs plain, being taken from the nature of Divine Juſtice. It is thus, good *Reador*. *The Conſeq. cleared.*

Divine Juſtice requires that the Wicked that continue ſuch, ſhould be puniſhed for ever. Therefore they ſhall be puniſhed for ever. *A ſecond Argument taken from God's Juſtice.*

The Conſequence will not be denied. The Antecedent is proved thus. If the wicked are always worthy of puniſhment for their Wickedneſs, then Juſtice requires that they ſhould always have it; for it is the part of Juſtice to render what is deſerved. But the wicked (ſuppoſing them to have a Being always after the Day of Judgment, as was proved juſt before) muſt needs be always worthy of Puniſhment. *The wages of ſin being Death*; even Eternal Death or Damnation, as appears by the Antitheſis, and other places. *1. Cleared.* Rom. 6. *ult.*

Let any ſober man judge whether the puniſhing of ſin always, upon them that always deſerve puniſhment, be not more agreeable to the nature of that God, who is a holy God and abhorring iniquity, who is the ſupreme Law-giver and Soveraign Lord, and in a word, the Judge of the world, and the Righteous Judge, than the letting of it go unpuniſhed: If a Judge on earth is not counted ſo juſt as he ſhould be, when he appoints no puniſhment, or but a ſmall puniſhment for a Fact that deſerves a great puniſhment: How ſhall God's juſtice be cleared as he is the Governour of the World, if he ſhould puniſh them but for a time, who are worthy to be puniſhed for ever? Gen. 18. 25. Pſal. 9. 7, 8. 2 Tim 4. 8, &c.

That Vindictive juſtice is Eſſential to God, is the great Foundation-

Alting. in Cat. Palat q. 40. Arnoldus in Relig. Socin. cap. 1. de essentia Dei, Sect. 38, 39, 40. &c.

Doctrine, upon which the Champions of the common Faith have proceeded, in opposing the *Socinians* (who I think are the most formidable party, of all Satans Host of Hereticks) see those in the Margin, and others mentioned by Dr. *Owen* in his Preface to his Defence of the Trinity, and especially that Learned Doctor himself in his *Diatrib. de Justitia vindic.* (*cap.* 15.) where he well defends the Arguments of the famous *Lubbertus*, against the Acute oppositions of Dr. *Twisse*, about this particular point.

2. *Defended. Object.* 1.

But this I foresee will not pass with some Readers unless it be defended against the objections that may most naturally be brought to the contrary.

1. Say some, At this rate of Arguing it seems to follow that the Saints themselves should be punished everlastingly for their sins, for they also deserve such punishment, and they can do nothing to abate the evil of sin, or remove the evil desert of them.

Answer.

But for answer to such men, let it be considered that the case is far different between the Saints and the wicked, in this respect. God will deal with them in a way of wrath, they shall be brought forth to the day of wrath, and they are reserved to the Day of Judgment to be punished, for so the Apostle tells us of the unjust, and our Saviour hath told us that they shall be accountable for idle words, in *Matth.* 12. But he will deal with his Saints in a way of Mercy, and spare them according to the greatness of his Mercy, yea, he *will spare them as a man spareth his Son that serveth him.* And no wonder since he *spared not his own Son* for their sakes, in *Rom.* 8. 32. And though his justice be most strict and infinite (as being His justice who is God the Judge of all and glorious in Holiness) yet it requires not a double satisfaction, but is (if I may so speak) fully contented with Christs satisfaction and sufferings in their behalf, who bore their sins and had *the Chastisement of their peace upon himself*, *Esay* 53.

2 Pet. 2. 9. Mal. 3. 17. 1 Pet. 2. 2.

But as for the ungodly (that live and dye such) it is not so with them; they shall never be able to plead the satisfaction of Christ in their behalf: for he will disown them before the Holy Angels, and say unto them *Depart from me.* So that there is a valuable consideration, upon the account of which Divine Justice may dispense with the punishment of the Saints, even Christs sufferings for them: but it is not so with the wicked and impenitent.

Matth. 7. 23.

Object. 2.

But say others, God is as just, *&c.* now, and his justice as strict now as ever it will be, and since it doth not move him to punish the Wicked according to their deserts now, why may we not hope the same for hereafter?

Because

Becauſe he hath told us he will condemn them hereafter, (however he ſpare them for the preſent) 2 *Pet.* 2. 9. He knoweth how *to reſerve the unjuſt to the Day of Judgment to be puniſhed.* What if he let them alone in the day of his Patience, wherein he is minded to make known his long-ſuffering, yet he will not always be mocked as St. *Paul* intimates in the Epiſtle to the *Galat.* What if his Juſtice doth not move him to puniſh them now, how will it follow that it will not hereafter, when the Day of Wrath is come, and when the Righteous Judge ſhall come from Heaven, on purpoſe to render unto them according to their works, and *to take vengeance on them that obey not his Goſpel,* in 2 *Theſſ.* 1. 8, 9. And here a queſtion is very needful to be reſolved, *viz.* How it can be juſt with God to puniſh the ſins of a ſhort life-time with Everlaſting puniſhment? *Anſwer* 1.

Poſſibly ſinful men (being blinded with ſin and ſelf-love) may not diſcern the Equity of that ſevere Diſpenſation; but that will not prove it to be unequal. If God might do nothing but what they approve of, he ſhould not be known to be a God indeed. And while he is ſuch he may do whatſoever he pleaſeth moſt juſtly, to any of his Creatures. His very Will is the Rule of Righteouſneſs. And therefore to queſtion whether it can be juſt with God to puniſh the Impenitent Enemies of his Laws everlaſtingly, when we have ſeen ſo plainly that it is his Will ſo to do, is the very firſt-born of folly. *How it can be juſt to puniſh Temporal offences eternally.*

2. There is ſomething that looketh like an everlaſting puniſhment, which yet is not thought to be any injuſtice amongſt men in this World; Princes do not count it unjuſt to put thoſe men to death that tranſgreſs the fundamental Laws of their Land, as Murderers, and common Robbers, *&c.* And yet that is after a ſort an Everlaſting puniſhment, as taking them away for ever from all the priviledges, honours and comforts of the Common-wealth, that they were capable of if they had lived longer. And for many offences, they are commonly adjudged to perpetual Baniſhment or Impriſonment. And what is an offence againſt a King and Country, in compariſon of an offence againſt the God of Heaven? ſurely nothing unto it: nor would it be any offence indeed, or deſerve any puniſhment if it were not an offence againſt God. 2 *Anſwer.*

3. The deſert of ſin is not to be meaſured by the ſhortneſs of the time wherein it was committed: It is not counted ſo here on earth: A reproachful word to a Prince though it be ſpoken in leſs than a minutes time, yet deſerves perpetual Impriſonment, as being ſpoken againſt that perſon who is of ſo great dignity, and to whom he owes 3 *Anſwer.*

the Honour of a true Subject. And if the Prince and he ſhould live for ever, it were juſt that he ſhould keep him in Priſon for ever, till he acknowledge his fault, and humble himſelf unfeignedly for it, as the Wicked in Hell will not to any purpoſe: (They will not humble themſelves for their ſins, in any Religious way, no not then when they are tormented for them, as may be diſcovered ere long.) And if an offence againſt a man may deſerve perpetual Impriſonment, how much more may an offence againſt God deſerve perpetual Damnation? What are all the men in the world to him? *Behold*, ſaith the Prophet, *All*

Eſay 40. 17. *Nations before him are as nothing, and vanity.*

4 *Anſwer.* 4. It is not contrary to juſtice (but an executing of juſt vengeance) for God to condemn the ſinful Angels to everlaſting Puniſhment,

2 Pet. 2. 4. 2 *Pet.* 2. 4. He ſpared not the Angels that ſinned, but caſt them down to Hell: when once they had ſinned, God ſpared them not, his Juſtice took hold on them immediately and condemned them to Everlaſting puniſhment, for their ſtate is expreſſed by St. *Jude v.* 6. by *Everlaſting chains under darkneſs*, and our Saviour tells us, that *Everlaſting fire is prepared for them*: And certainly, no man will queſtion whe-

Matth. 25. v. 41. ther they ſhall be puniſhed Everlaſtingly by that Everlaſting fire, or not, unleſs he be bewitched by Mr. *R*'s evil Spirit. And though it were ſeverity and ſtrict Juſtice ſo to deal with them, yet we know it was no injuſtice at all; for *He is a Righteous God and without Iniquity*. And

Deutr 32. 4. though *His ways are ſometimes paſt finding out, Rom.* 11. yet ſtill we

Pſal. 9. 7. muſt ſay, as thoſe in the *Revelation*, *Juſt and True are thy ways, O King of Saints*. Aſſuredly he will not puniſh the Devils themſelves one whit longer than their ſins deſerve.------ And if the ſins of Angels are juſtly puniſhable with Everlaſting puniſhments, muſt we not acknowledge the ſame concerning ſinful men and their ſins?

Is ſin any better thing in Men than in Angels, or is God any fitter to be deſpiſed and diſhonoured by them than by the other? (Doubtleſs if it make the nobleſt Beings worthy of Everlaſting ſhame, it muſt needs make their Inferiors ſo too.) To which let me add thus much, that he hath laid more engagements upon Men to obey him than he hath done upon the fallen Angels. He hath given Time, and Means, and Motives to Repent, and promiſeth Mercy and Salvation in and through

Eſay 55. 7. Chriſt, in caſe they forſake their *evil ways, and turn unto him*, which he hath not done for the fallen Angels. And as for the Inferiority of Mans Nature to the Nature of Angels, That (I ſay) is ſo far from excuſing or extenuating their fault, in ſinning againſt him, as that it ſeems very plainly to aggravate the offence. If it be ſo horrible for

Angels

Angels and Powerful Spirits to croſs his Will and oppoſe his Laws, and Government, it ſeems to be much worſe for Duſt and aſhes ſo to do. As 'tis a greater piece of Impudence for a mean perſon to contradict his Prince, than for Lords and Nobles ſo to do.

5. 'Tis not unknown, what Miſeries ſin brought upon the Lord Jeſus, when he ſtood in the place of ſinners: It made him ſweat as it were drops of Bloud, it made his Body ſubject to Buffettings, Scourgings, Wounds and Death, yea a ſhameful and accurſed Death: it made his name ſubject to reproaches and Accuſations, and bittereſt Scoffs and Taunts from the baſeſt and wickedeſt men; It made his Soul to be full of Sorrow, though it were free from all ſpot of ſin. It made him a man of Sorrows on Earth, who is the Matter of Heavens Joy: It made him to be deſpiſed and rejected of men, and live a life of continual Perſecutions, who is the object of the Angels Worſhip, and at whoſe Birth they ſang *A Hymn of Praiſe*. Thus we ſee what Miſeries he bore, when he undertook for ſinners, and *bare their ſins*, 1 *Pet.* 2. 24. *5 Anſwer.* Matth. 27. Luke 23. &c.

And yet the ſins that Chriſt became anſwerable for, were not any ſins of the Impenitent (that live and dye ſuch,) for if he had made ſatisfaction for them, they ſhould not be condemned for them, as we know they ſhall.

Now if Chriſt ſuffered ſo much, when he undertook for them that in time ſhould repent, (if they came to years) how great muſt that puniſhment be, which the Impenitent muſt bear when they muſt anſwer for themſelves? That which (in the penitent man) made Chriſt to ſuffer ſo great things for a time, being imputed to him (as the ſurety for the ſinner) muſt needs (in the impenitent) deſerve Everlaſting Puniſhment. It is more for Chriſt to ſuffer for a time, than for ſinful men to ſuffer for ever. He being * God as well as man; that which, by Imputation to Chriſt, made him liable to temporal vengeance and the curſe of the Law, muſt needs make the ſinner worthy of Eternal vengeance, being inherent in him, and acted by him, and attended with final impenitence, (as it is in them that periſh.) * Rom. 9. 5.

Sixthly, Sin being committed againſt a God of Infinite Majeſty and Excellency (as a diſhonour to his Name, and a violation of his Law) muſt needs deſerve a kind of Infinite Puniſhment, [for Juſtice requires a kind of proportion between the fault and the puniſhment] Now becauſe the wicked cannot bear a puniſhment that is infinite in weight and degree, (to compenſate the wrong done to an Infinite Majeſty) therefore they muſt bear a puniſhment that is Infinite in duration and continuance. *6 Anſwer.*

7 *Answer.* Seventhly, An Everlasting Punishment is suitable, if not to the Act of sin so properly, yet to the principle of sinning: There is such a corrupt disposition in wicked Men, that they would sin perpetually if they could: There is no ungodly course they have delighted themselves in, but they would do so still, if they might have their own choice. If a Lyar, a malicious Miser, a Contemner of God's Ordinances should live ten thousand years, he would be as very a Lyar, as covetous and malicious, *&c.* as ever he was. And the like may be said in other cases. Eccles. 8. 11. *The hearts of the children of men are fully set to do evil.* They would have sinned for ever, and why should not they suffer for ever? what more just than that those should never want for sorrow, that would never consent to forsake their sin? If a man were to live on Earth never so many thousands of years, and his Prince should know he would always be of a Rebellious disposition, he would think he had reason enough to keep him in prison all that time. And yet as was said before, there is no comparison between the Princes of this world, and the God that made it.

The Wicked cease not offending when they are in Hell: *They will* Revel. 16. 9.---11. *be Blasphemers*, when they cannot be Atheists, Drunkards and Cheaters, *&c.* and will hate God's people when they cannot hurt them. They will always be destitute of true Holiness, and be enemies to it (when they are in Hell) though they will be hindred from following the sins they like of. Hell will be as full of sin as of Torment, yea, and a great part of its Torment, will be by sin as well as for sin. Will it not fill the Hypocrites hollow heart with vexation to think with himself what a silly Dissembler he hath been, to remember what care he took to deceive others, and what pains he used to deceive himself, and how careless he was of that time which was given him to prepare for Eternity? Will it not torment the Drunkard, to think how he served the Devil till he could not stand on his Legs, how he valued a Barrel above Heaven, and the company of Sots, before communion with Christ in his ways, and so of the rest.

In a word: when a reasonable creature comes to see that he hath been his own Ruine (by following the ways of his own heart) and hath lost at once the world and Heaven by his wilful wickedness, (when he was also warned of the danger time after time, and beseeched to turn that he might be saved) who knows whether this very Remembrance of his former follies, as the Means and Causes of his uncurable Miseries, will not be as great a Torment to him as hell-fire it self? Doubtless we cannot here comprehend what a Hell sin it self will

will prove to the ſinner, that lives and dies under the guilt thereof.

To conclude this Section, 'tis obſervable that the *Jeſuits* themſelves, (who of all the Men in the World, are leaſt apt to think the worſt of ſin, ſince they have found out ways to make ſatisfaction for it themſelves) yet I ſay theſe very Men do conſtantly own the Doctrine of the Everlaſting Puniſhment of the wicked hereafter, as *Bellarmin*, *Valentia*, and the like Sophiſters: And therefore (*Reader*) if thou can'ſt ſee no Reaſon for it, but judgeſt it unjuſt, that they ſhould be ſo puniſhed, thou wilt ſhew thy ſelf more Blind, than theſe Sons of Darkneſs. *Vid. Baronii Diſp. de peccato Mortali. part 2. ſect. 3.*

And ſo much for the Proof of the Doctrine aſſerted.

CHAP. II. SECT. I.

A Taſt of Mr. Richardſon's *Grapes in the beginning of his Garden, or the Sophiſtry and Impertinencies of the former Pages of his Pamphlet, diſcovered.*

HAving laid down ſome Proofs of the Doctrine aſſerted, and vindicated thoſe Proofs from Mr. *R.* and his Fellow's Evaſions and Exceptions; I ſhall now proceed, with God's permiſſion and aſſiſtance, to examine his Book, and encounter the Enemies of this Truth, (whether great or ſmall) that are to be found therein. And though we may call them *Legion*, for that they are many, yet I truſt thou wilt find, *Reader*, in due ſeaſon, that their united ſtrength is far enough from being inſuperable. My *Author* was wiſe enough to foreſee, that all good Chriſtians would not have a good Opinion of Him, or his Work, and therefore ſuppoſeth in his Epiſtle to the *Reader*, that (in this unthankful Age) thoſe that are in the Dark themſelves, might reject and undervalue the new Light he hath afforded them, and ſay of Him, as ſome did of Chriſt, [*He hath a Devil, and is mad, why hear ye him.*] And truly, if they ſhall ſay ſo of him, I ſhall not much reprove them for it. For in the entrance of his Book, he writes as though madneſs were in his heart, as 'tis expreſſed in *Eccleſiaſtes*; As though a Spirit of vanity and impertinency had guided his valiant Pen: For he begins with a diſcourſe of *Chriſt*'s Deſcent into Hell, and ſeems to pleaſe himſelf abundantly in ſetting his Betters at variance with each other, I mean by reckoning up the

the different Expositions of that Article amongst Protestant Divines: And what (I pray you) is that to the purpose he aims at? For what if *Ursinus* and Mr. *Perkins* were not altogether of the same Opinion with *Bucer*, and others, as to the sense of that Article, yet 'tis sufficiently known, that they were far from thinking with Mr. *R.* that there is no Hell, nor no Everlasting Punishment for the Wicked hereafter.

Or what if Hell (in that Article) do not signifie the place of Torment for the Enemies of God, yet how will it follow that it doth not signifie such a thing in those places, where mention is made of Hell-fire, and of destroying Body and Soul in Hell, and the like? To his Impertinency may be added his Impiety; for I find not any thing of that sentence in the place cited out of Dr. *Fulk*, (his Defence of the *English* Translation) which he alledgeth for His, in the 5. Page of his Book.

Afterwards he brings in the Opinions of some learned Men about the word *Sheol*, which is as much to the purpose, as the other. He tells us, that it sometimes signifies the Grave, (and what thanks shall we give him for such a discovery) but yet, alas, he had not shewed more of his Learning, in the two former Pages, than he hath shewed of his folly in two Lines following, (in *p.* 11.) where he tells us, that *Sheol* cannot signifie Hell, in their speech, that believe there is no Hell. As much as if he had said [The Devil is not conceived to be an Enemy to Mankind, by those that believe there is no Devil; (which hath been the Ale-house Doctrine of some Damners and Sinkers in our days) And then he adds, [The *Greeks* say plainly, that Mens Souls shall vanish like smoke:] If they do, the more ignorant are they, and if *English* Men think so too, they would be so much the fitter to hear and believe the Doctrine of his Book (which is no better than the other:) His Head hath as much of Atheism in it, which can (by the force of imagination) turn Hell into a Dream, and Everlasting Punishment into a Bug-bear and Scare-crow, as he that fancies the Soul to be turned into smoke. But enough of this.——

His Sophistry. p. 4.

Let us see a little of his Sophistry, in his Cavil at Dr. *Ames* his speech (if it be his indeed.) Dr. *Ames* (saith Mr. *R.*) tells us, in his *Marrow of Divinity*, that the Scripture speaks nothing distinctly of the place of Hell, or the manner of Torture there.—— Whereupon he thus replies upon the Doctor. [If so, then it speaks nothing of these things, for what the Scripture speaks, it speaks distinctly.——

But while he thus makes game at Doctor *Ames*, he doth another mischief, *viz.* make himself ridiculous; for none but a Caviller would gather Mr. *R.*'s conclusion from it. His meaning (I dare say) was only this,

this, that it ſpeaks nothing diſtinctly concerning its ſcituation; In what part of the World it is placed, how far diſtant from the Sun or Stars, or what compaſs it is of, or the like; But doth not mean that it ſpeaks nothing of that place, which is commonly called by that Name. Scripture aſſures us, that there was a Garden in *Eden*, in which Man was placed, yet I might ſay without abſurdity, That it ſpeaks nothing diſtinctly of that place, for it tells us only that it was Eaſt-ward, (in the general) but ſaith not what part of the World it was in; how long, or how broad, or how near to the place where *Jeruſalem* ſtood, or the like. So in *p.* 6. He gives us another chip of the ſame Block, for he tells us, that the word [Hell] is not found in the *Hebrew* or *Greek*. And that the word *Sheol*, which is ſo tranſlated, ſignifies properly, the *Grave*.——. Gen. 2. 8. Page 6

A very precious Revelation! and ſuch as might be well accepted, if my Author, or any of his Judgment would but impart it (kindly) to thoſe Noble ſpirited Gentlemen that are Inamorato's to a Play, and frequent thoſe Places where all things are common. For might they not go the more pleaſantly thither, when they are aſſured, that if they dye when they are at worſt, they ſhall go to no worſe a place than the Grave, and that there is no other, nor worſer Hell than it; for that which preciſe Men have rendered by the word [Hell] doth properly ſignifie the Grave. But yet let them not truſt too much to this kind of Learning: for if they pleaſe to conſider what I have to ſay unto it, they will find it is not worth one Glaſs of good Wine. For if this were a proof that there is no Hell; *viz.* that the word ſo rendered ſignifies another thing ſometimes; then I ſay, at the ſame rate of arguing, we might prove (as well and as wiſely) that there is no Devil neither: for the word Devil is not found in the *Greek* Teſtament: (ſince an *Engliſh* word is not a *Greek* word) And that which is tranſlated Devil in the 4th. of *Matth.* and other places, is known to ſignifie an ill-conditioned Man, a Detractor, Railer, Accuſer, and ſuch like: This I ſay is the proper importance of the original word. And yet ſob r Chriſtians will believe (in ſpight of all Mr. *R.*'s ſubtilty) that it ſignifies (in that Chapter) the ſame that we uſe to call by that name, even the great implacable adverſary of Mankind, and cannot doubt of it, if they read the 10. and 11. Verſes of that Chapter. Mr. *R.*'s invention to prove [no Hell] will prove aſtrongly that there is no Devil. Διάβολος.

And this is that which he hath offered us upon the word [*Sheol.*] He adds ſomething like it upon the word *Gehenna*. But of that (with God's leave) in the next Section.

CHAP. II. SECT. II.

Mr. R. *his Obſervations upon the word* Hell-Fire, *Damnation of* Hell, *&c. Of the* Rich Man *and* Lazarus, *in* Luke 16. *Of* Tophet: *Of the Worm that never dyeth, cenſured.*

R.——*Hell-Fire, in* Matth. 5. *and other places, ſignifies the Fire that was in the Valley of the Son of* Hinnom: *And the word* [Gehenna] *which is uſed for Hell, is borrowed from the Valley of* Hinnom.——

P. 12. and 14.

BUT by his leave the former is denied: Hell-Fire in the Goſpel doth only allude to that Fire in the Valley of *Hinnom*, where (as the Prophet *Jeremy* ſheweth) the People moſt cruelly ſacrificed their Children in the Fire, to the Idol *Moloch*. And is it not very fit for the place of Torment for the Enemies of God to be expreſſed by this place of Wickedneſs and Torture? As the word which notes a miſchievous Perſon, is fitly uſed to ſignifie the Devil, as was noted before. And that the caſting into Hell-fire cannot ſignifie the caſting into the Fire of *Hinnom* aforeſaid, is manifeſt; becauſe that Fire had been put out long ago, and the place turned to another uſe, by the good King *Joſiah*, as we find in 2 *King*. 23. 10.

Jer. 7. 31.

Of Hell.

And for the word *Gehenna*, we confeſs it is borrowed from the Valley of *Hinnom*, (that place of Torture aforeſaid) and therefore is very fit to expreſs the place appointed for the Puniſhment of the Wicked, *&c.* And that it only alludes to that place, but doth not mean the place it ſelf, is manifeſt by what was now ſaid; neither was that a place for the Soul to ſuffer in, or for the Body after its Death, as the Hell which our Saviour ſpeaks of moſt certainly is, *Matth.* 10. *but rather fear him who is able to deſtroy Soul and Body in Hell:* and that too after the Body is killed, *Luke* 12. 5. that is, He can quicken the dead Body, and make it live in the Torments of Hell.

Gehenna, what.

Per Metaphoram, uti Piſcator *in Scholiis ſuper* Matth. 5. 22. Matth. 10. 28.

Having pleaſed his Humour upon the word *Gehenna*, in the 16. and 17. Pages, (to as little profit to himſelf, or his *Reader*, as can well be deſired) He proceeds in the following Pages, to darken the Light of the

Of the Rich Man and Lazarus, *in* Luke *the* 12.

the word [Everlaſting] from thence to the 22 page of his Book, which they that admire for good and ſound, may conveniently Read the foregoing Chapter, where I have examined them ſeverally: This, Reader, I thought fit to mention, that thou mayſt not think I do wilfully paſs over any thing in his Pamphlet that is not groſly impertinent. Then in the 23 page, he paſſeth his grave cenſure upon that Text in St. *Luke* cap. 16. concerning the Rich man and *Lazarus*, where he tells us that it is but a Parable.----- And that I am confident, was no new diſcovery of his own, it was found out long before the world had any benefit by this Book of his. Then (having time and paper to ſpare) he undertakes to prove it by no leſs than Ten Reaſons (as the *Socinians* of old urged 30 Arguments againſt Infant Baptiſm,) But as all theirs were deceitful arguments, ſo Nine of his Ten Reaſons, are needleſs ones, for in ſuch a caſe one may be ſufficient. And when he hath gained what he contends for, [that it is a Parable,] yet he hath gained very little as to the cauſe he hath undertaken. p. 16, 17. and 23.

For as the Learned Mr. *Baxter* ſaith very well — If that of the Rich man in Hell, and *Lazarus*, ſhould be no more than a Parable, yet it ſeems very unlikely, that Chriſt would teach them by ſuch a Parable as ſeemed ſo evidently to intimate the Souls Happineſs or Miſery immediately after death, if there were no ſuch thing — So ſay I in like manner, it were very ſtrange that Chriſt ſhould teach them by ſuch a Parable, as ſeems ſo plainly to intimate a Hell or Torment for the Souls of the ungodly that dye ſuch (though they dye Rich) if there were no ſuch matter. *Saints Reſt*, part 2. cap. 10. Sect. 4.

The next place of Scripture he hath taken a view of is *Eſay* 30. 33. where he tells us we muſt underſtand by *Tophet*, only the Valley of *Hinnom* aforeſaid. This he enlargeth upon, to little purpoſe, for ſeveral pages together, but that is the ſubſtance of his diſcourſe, ſo far as it oppoſeth my Doctrine: (and where he doth not oppoſe the Truth, I can let him alone very contentedly) nor need I be large upon this point, we have enough for the upholding the Doctrine aſſerted, whether this Text will ſerve to that end or not: and that it need not be judged altogether impertinent to our purpoſe (notwithſtanding that which he hath ſaid) may be gathered in part from that which was ſaid (but now) upon the word *Gehenna*, upon which he had plaid the ſame Critick. Mr. *Calvin*, and *Vatablus* (who could ſee as far as an ordinary man, into a Text of Scripture, whether they may compare with Mr. *Richardſon* or not) They, I ſay, count it no abſurdity to interpret it of Hell, for that place of Torture is as fit (by a common *Of Tophet*, Eſay 30. 33. p. 26. &c.

Vid. Synopſ. Crit. in Eſay 30

figure) to denote the place of Torment for the ungodly, as Paradiſe, the place of Pleaſure, was to ſignifie the place appointed for the Saints happy Manſions.

Of the Worm that never dyeth.

As Logicians ſay of an Abſurdity, that one being granted a thouſand will follow it: So Mr. *R.* being ſo vain as to diſcourſe as he hath done upon other particulars, was not afraid to ſhew himſelf ſo abſurd, as to give a ſuitable gloſs upon theſe words of our Saviour — *where their Worm never dieth*, telling us that this is in this preſent life; he means, only in this life, if he mean any thing to his purpoſe: And to make it good he citeth *Mark* 9. 44. (miſprinted, *Mark* 6.) and *Revelations* 14. 10, 11. wherein he hath ſhewed himſelf very impartial, for he hath not ſpared himſelf and his Cauſe. There being hardly any Scriptures more apparently deſtructive of it than thoſe: the latter I have mentioned before, the former I ſhall now inſiſt on. The words are theſe,----*to go into hell, into the fire that never ſhall be quenched, where* (*viz.* in which Hell) *their Worm* (ſpeaking of the wicked) *never dyeth*, this is only in this life ſaith Mr. *R.*----ſtrange certainly! for our Lord tells us, 'tis in Hell. And I hope Mr. *R.* himſelf will not be ſo bold as to interpret Hell in this Text of the Grave. For there is no Worm in the Grave, but ſuch as dyeth in a little time. And this is ſo remarkable that it is ſet down three times within ſix Verſes, and therefore ſeems to note ſomething more than a Puniſhment in this life only. If he take it to be meant properly, of a real and natural Worm, 'tis a ſign he hath a Worm in his own Pate; if he take it figuratively, of the Worm of Conſcience, or the furious Reflections thereof upon its own wilful wickedneſs, and its fierce Accuſations, *&c.* (as 'tis commonly underſtood) then he may not deny it to be after this preſent life is ended. Thoſe Accuſations and Terrors of Conſcience that *Judas* found in himſelf, a little before he hang'd himſelf, were doubtleſs continued in his Soul after its ſeparation from the body; and my Author cannot handſomly deny it, unleſs he have entertained the ſottiſh Dream of the *Socinians*, That the Soul is aſleep after the death of the Body. And thus I have ſpoken to all that is in any tolerable ſenſe conſiderable in the former part of his Book to the 32 page of it.

Mark 9. 43, 44. p. 32.

Mark 9. 44. *opened.* p. 32.

In that page he deals with another Text of Scripture, but ſeeing it is ſuch as I would not urge to prove Everlaſting Puniſhments by, and ſeeing his Diſcourſe upon it is (in a great part) wild and extravagant, I ſhall not trouble my ſelf or my Reader with it, but rather proceed to the 36 page, where he hath ſomething fit to be examined, as of *the Burning the Tares*, in *Matth.* 13. of the word *Curſed, &c.* which will be the Subject (in part) of the next Paragraph.

CHAP.

CHAP. II. SECT. III.

Mr. R's *Inventions upon the Parable of the Tares, of the word Curſed, of Eternal Damnation, of the word Fire, and of the Corporeity of Hell-fire.*

Of the Tares in *Matth.* 13.

Mr. *R.*—— *The Burning of the Tares,* (Matth. 13.) i. e. *at the end of the World,* v. 39. *The Tares are the wicked, the Harveſt is the end of the World; by which it appears, that the Wicked with the Earth ſhall be conſumed by fire,* v. 40. 42. 2 Pet. 3. 7. p. 36.

BUT what will not thoſe men venture to ſay, that are reſolved to maintain a bad Cauſe by the ſtrength of their own ungodly wits? [*The Wicked ſhall be conſumed with the Earth it ſelf,* and by this it appears, ſaith he.] No ſuch matter ſay I; this is falſe in it ſelf, and therefore cannot appear to be true by that Text in St. *Matth.* That it is falſe in it ſelf, I need name no more than that formerly inſiſted on, in 1 *Cor.* 15. *the dead ſhall be raiſed incorruptible.* Thoſe of the Wicked that are now dead, ſhall be raiſed to life again at Judgment, yea, to a ſtate of Incorruption and Immortality; and that theſe places do not ſpeak the contrary is evident to thoſe that duly conſider them. The former runs thus. (*v.* 40. *&c.*) As the Tares are gathered and burned in the Fire, ſo ſhall it be (with the wicked) in the end of this world. The Son of man ſhall ſend forth his Angels, and they ſhall gather out of his Kingdom, them that do Iniquity, and (*v.* 42.) ſhall caſt them into a Furnace of fire, *&c.* For my part I cannot conceive how he ſhould make an Argument for it, from hence, unleſs it be from the compariſon between them, as thus. The Tares are burned ſo as to remain no longer Tares. But ſo ſhall it be at the end of the world in reſpect of the wicked. And if he would reaſon ſo, there is little reaſon we ſhould much regard it. They ſhall be burned (as the Tares) *viz.* as they ſhall, in ſome reſpects, *i. e.* certainly, irreſiſtibly, as worthleſs things and the like. But it follows not that they ſhall burn in the ſame manner in every thing, as the Tares burn, or that the fire ſhall have the ſame effects upon them, 1 Cor. 15. 52.

Of Burning the Tares.

which it hath upon the Tares, 'tis manifeſt it ſhall pain them and Torment them, make them weep and gnaſh their teeth for vexation, but ſurely it ſhall not make the Tares do ſo. *The Lord is as a man of War*, ſaith the Prophet, ſhall I therefore apply Mr. *R*'s Logick, to that ſaying, and infer (in ſpight of Religion and good ſenſe) that the Lord is not in many places at once, becauſe a man of War is not, or that the Lord is mortal, becauſe a man of War is ſo? God forbid. It is enough that he is like a man of War in other things, or terrible as a man of War, and as it were ready armed againſt his Enemies, *&c.*

Eſay 42.

Nor will that of St. *Peter* make for him, for there 'tis only ſaid, that *the day of Judgment will be a day of perdition to ungodly men*; And Perdition is no more than the word Deſtruction ſignifies, and if he tells us Deſtruction when ſpoken of the wicked is meant of the deſtroying their Natures, and conſuming their Subſtance, as the fire doth Tares or Stubble, we may anſwer him ſufficiently, from what hath been ſaid in *Chap.* 1. *Sect.* 2. (towards the end) and in the Margin.

2 Pet. 3. 7. not for Mr. R.

The word *Curſed* comes next to hand, upon which he gives us ſeveral notes [*It is to be Barren, to be a Fugitive, and a Wanderer*, &c.] and then he adds ſeveral Texts wherein it ſignifies, as he ſaith, ſo to be. But I pray Sir, is this all that it may be ſuppoſed to ſignifie? if not, 'tis nothing to our purpoſe; if it be, then let it be made appear, that it ſignifies ſo (and no worſe) when 'tis ſaid, *Depart from me ye curſed*, &c. *Matth.* 25. He that concludeth it muſt ſignifie [*to be Barren*] when ſpoken of wicked men, becauſe it ſignifies ſo when ſpoken of Trees, will prove himſelf to be but a wooden Diſputant.

Cap. 1. Sect. 3. upon 2 Theſſ. 1. 9. *Of the word Curſed.* p. 38.

Matth. 21.

Mr. *R.*——p. 39. *Eternal Damnation is in the Greek, Eternal Judgment, and a Judgment is a Sentence*, &c.

Of Eternal Damnation. p. 39.

Whether he will render the original word, by Damned or Judged, I ſhall not much regard in the preſent caſe, for the judging of the wicked is apparently the Damning or condemning of them, *Matth.* 25. 41. We read in *Hebrews* the 6. 2. *of Eternal Judgment.* What will my Author ſay to this? for he cannot well call it an Eternal Sentence: for 'tis plain, The ſentence that Chriſt will paſs is not to be called Eternal, for it will be paſſed in a little time, yea, in a moment in compariſon; the Judgment therefore is called Eternal, rather in reſpect of the ſtate that men ſhall be adjudged unto, whether of Joy or of Torment: and which will be the wicked mans portion, I need not now ſtand to diſcover.

Heb. 6. 2. *opened.*

He

He proceeds to the word [Fire] and to enquire what manner of fire the Fire of Hell (if any such thing be) may be called by us, whether Corporal, or not. Of the word Fire, and Corporal fire, &c. p. 40.

For the first, He gives us several senses of the Word, and tells us; it is sometimes used to signifie God's Word, sometimes God himself, by a Figure, &c.

Which Observations I have no cause at all to admire, since they are matters of small difficulty, and little cause to thank him for, since they are designed for a bad end. These therefore I pass over, and shall consider rather the Learning which his next page is beautified with, *viz.* in answer to the question in the Margin. Q. If Corporal fire, or not?

He contends for the Negative.

Mr. R. *The Fire of Hell cannot be Corporal Fire, for these Reasons following.*— p. 41, &c.

(And then He mentions no less than Eight, that thou may'st perceive that his Brain is not cursed, *viz.* not barren or unfruitful.) And though I am not bound to follow him in all his follies, yet some of those Reasons that seem strongest, I shall not think much to consider of.

Mr. R.— One Reason is this, *Because Corporal Fire consumes the Combustible matter cast into it. But the Fire of Hell* (they say) *consumes not the Persons cast into it, therefore it is not Corporal Fire.* His first reason

Answer. If the Fire of Hell be Corporal Fire, yet nothing proves that it must needs consume them that are cast into it. For it is not to be considered, what it might do in an ordinary and a natural way, but what the God of all Power will have it to do, and hath appointed it to do. The reason why that Fire that fell upon *Sodom* and *Gomorrha* did consume them, was not so much because it was Corporal Fire, as because God had appointed it to consume them. But how can my *Author* prove that the Fire of Hell is appointed to consume the wicked and impenitent? It is appointed rather to Torment and Punish them: and therefore in *Matth.* 25. 41. They that shall be sent away with a Curse into Everlasting Fire, shall be so far from being consumed, that they shall be in *Everlasting Punishment*, Vers. the last. And in *Matth.* 13. 42. 'tis said, *they shall be cast into a Furnace of Fire*, (not where they shall be consumed to ashes, but) *where there shall be weeping and gnashing of teeth*: Matth. 25. 41. & 46. Matth. 13. 42.

which

which cannot be when they are consumed, Mr. *R.* himself being Judge. And if the wicked should be cast into Hell-fire, only to be consumed by it; then I say, the case would be no worse with them, in respect of the Fire of Hell, than the case of Malefactors, in respect of the Faggot-fire, here on Earth; yea no worse than the case of faithful Martyrs of *Christ*, for they were consumed by Fire, (as to their Bodies.) And he that can think it will be no worse with the Enemies of God in the World to come, than it was with his Servants in this World, must stoutly deny the faith, and strongly oppose his own wits also.

His 2d. reason. 2*d.* Reason. Mr. R.------ *Corporal Fire may be quenched, but Hell-fire*, they say, *cannot*.

But is it we that say so, or is it not our Lord that saith so? yea three times in a few Verses.---- *Mark* 9. 44. *Where the Fire is not quenched, i.e.* not at all, or never. As when 'tis said, *He that believeth not the Son*, (but lives and dies in unbelief) *shall not see life*, or happiness, not at all that is. And if it be Corporal Fire, God is able to continue it for ever, as well as for a Time. And let Mr. *R.* prove that he will not continue Corporal Fire in Hell, if he can.

3*d.* reason. 3. *Things seen are Temporal only, saith* Paul; *Hell-fire therefore, if Corporal, is not Eternal, for Corporal fire is seen.*

But the Apostle doth not mean, that nothing visible is Eternal, for the Body of Christ is a visible Body, yet Eternal.

2. Hell-fire, though it were Corporal, is not actually seen by Mortal Eyes in this Life, and therefore is not proved to be Temporal by that Text. But possibly some may say, What is your Judgment in the case? If it were worth while to tell thee, it is thus.

The Author's Opinion of Hell-fire. That the Fire of Hell is partly Figurative, and partly Real, and Corporal; or that in some Scriptures it is to be taken in the former sense, in the latter in others.

1. *Partly Figurative.* For Example. When it is said that the Everlasting Fire is *prepared for the Devil and his Angels*, in *Matth.* 25. I am apt to think that the word Fire doth not there signifie any Corporal Fire, or Fire properly so called; because I believe Spirits not to be any sutable objects for real Fire to work upon; much less can I think that Corporal Fire can be the chiefest means of their Punishment, as this Everlasting Fire is intimated to be, since there is no mention made of any worse thing prepared

red for them. This Fire therefore I would rather understand of the fire of God's vengeance, and the immediate impressions of his wrath: And so 'tis no absurdity to express the wrath of God by fire; for its terrible and piercing Nature may fitly represent it to us in some measure, which cannot be conceived by us to the full, for *who knows the power of his Anger*, saith the *Psalmist*: yea, and God himself also, as he is a Revenger upon his Enemies, is called a *consuming Fire*, in *Hebr.* 12. This my *Author* hath took notice of, *p.* 44. — Others say, That the Fire of Hell is Metaphorical, so St. *Augustine*, and some Modern Preachers. — And I think their judgment concerning it was as much worth as His. And though he is angry with them for it, yet he had more wit in his anger, than to undertake to disprove them in that particular. I shall not need therefore to say any thing more for it, unless he had been pleased to say something against it.

Heb. 12. v. last.

p. 44.

Yet I am not of their mind, who make it wholly and only figurative. I see no reason at all to the contrary, but that we may suppose the Fire that shall torment the Bodies of the wicked to be real and corporal fire, as ours is, I mean as real, though perhaps not of the same kind. And this Opinion a Man may easily be led unto, by reading those Scriptures which so often and so plainly call it fire; *a Lake of Fire, Fire and Brimstone, a Furnace of Fire, Unquenchable Fire*, and such like, which seem to intimate real fire. And that real fire may be sufficient to punish the Bodies of the wicked by, (in case the terrible God shall be pleased to use it for that end) cannot be doubted.

2. *Partly Real, or Corporal.*

Matth. 13. 42. Mark 9. 44. &c

And if it should be but figurative fire, it would be no comfort to the wicked that shall be in it; for those things in Scripture, that are figuratively set forth, by real and corporal things, (to help our weak apprehensions) are such as do exceed those things, in their respective natures, whether for terror, or for comfort. God, who is called a shield, is a greater security to his Servants than a Shield: And as he is called a *consuming fire*, so he is more terrible to his Enemies than Fire, (in the day that he shall deal with them.) So that if Hell-fire be not fire indeed, but something else figuratively expressed by it, 'tis certainly something worse than fire.

CHAP. II. SECT. IV.

Mr. Richardſon's *pleaſant Game, or the ſport he makes with the Learned, upon the account of the various Opinions (among them) where Hell is.*

Of the Place of Hell.

Mr. R.------ *They generally hold it is in the lower parts of the Earth: But where theſe parts are, no Man on Earth can tell, ſaith Mr.* Perkins *upon the Creed.*

p. 45, 46. AND what if Mr. *Perkins* ſay thus? I ſuppoſe he did not ſay ſo to offend Mr. *R.* and if he will be offended without cauſe, he muſt be pleaſed again, or be offended ſtill. He cannot tell me exactly and particularly the place where Paradiſe was ſcituate, nor in what part of Paradiſe the Tree grew, which bare the forbidden fruit; yet I hope he will not queſtion whether there were ſuch a Place, or ſuch a Tree in the World: And why ſhould we doubt whether Hell be a real place, becauſe we cannot tell where it is? As God hath revealed the one, ſo he hath not revealed the other. And where ever it is, 'tis a Hell indeed. I know not the particular place which was bleſſed with my *Author*'s preſence, when he ſtudied for this precious Book: Yet I doubt not but He was then in ſome place or other, (and I believe he ſtudied for it alſo, for I cannot think that he wrote it by Divine Inſpiration.) Behold what follows.

Mr. R.------ *Biſhop* Bilſon, *Mr.* Whately, *and others ſay, Hell is below; But how many Miles it may be to it, they cannot tell us.*

Prov. 15. 24. But why ſhould Mr. *R.* make ſuch ſport with them for giving him ſo little cauſe? When they ſaid Hell is below, they followed a wiſer Man than Himſelf, who calls it Hell beneath in his Book of *Proverbs*. And it can be no diſparagement to them that they knew not how many Miles it is to it, no more than it is to himſelf, that he knows not how many Miles it is to the third Heaven.

In

In the next Page (having recreated himſelf with two or three more Writers) he comes to propoſe a queſtion, which he hopes will puzle us to anſwer (and defend his cauſe, if unanſwered.) 47.

Mr. R.------*We find in Scripture that the Earth ſhall be conſumed by Fire,* 1 Pet. 3. 10, 11. *and then where ſhall Hell be?*

I anſwer. 1. It is queſtioned by ſome, whether the Earth ſhall be conſumed, as to its ſubſtance, or no. The learned *Wendeline*, and others are for the Negative. But I know not any of their Arguments that ſeem ſo clear, as thoſe for the Affirmative, alledged by Dr. *Prideaux*, and Dr. *Hackwell* in his Apology of the power and Providence of God. Wherefore we will take it for granted, that the Earth ſhall be conſumed, (as my *Author* ſuppoſeth:) And what of that? Muſt Hell be conſumed, if the Earth be? ſurely not. *Faſcic controv. de Noviſſimis.* 9. 7.

But if it be below, (in, or under the Earth) What ſhall become of it, after the Earth is deſtroyed? What place can be for it, when its place is burnt up? ------ Alas vain Man! wilt thou make difficulties to the Almighty? What! Is he the God of all power, and the God to whom vengeance belongeth, (or the God of Revenges) and yet ſhall he want a place wherein to execute his vengeance upon the Enemies of his Laws? O how ſilly is ſuch a ſurmiſal! If the whole Earth were deſtroyed, a word of his Mouth could make all that ſpace wherein it ſtood, a ſufficient Hell for his Enemies. But what need he, or any others be curious to enquire where Hell is? for ſince it is a place of Puniſhment, the ſcituation of it cannot make it more comfortable, (let it be our chief care to eſcape it, and turn unfeignedly to God and his Service, and then where-e're it is, it ſhall be far enough from us.) Pſal. 94. 1.

In the latter part of the ſame Page, He hath ſomething of an Objection, from *Revelation* 20. 14. verſe, where he tells us, That Hell cannot be the Lake of Fire, becauſe it was caſt into the Lake.--- --- I confeſs there is ſome ſtrength in this, and ſhall eaſily grant him, that Hell in that place doth not ſignifie the Lake of Fire, (though it doth elſewhere.) p. 47.

And for the ſenſe of it, either Death and Hell may be ſaid figuratively to be caſt into the Lake, becauſe they are conquered and triumphed over by Chriſt, and as it were condemned: (and ſo may by a figure, be ſpoken of, as of Perſons condemned, in that reſpect) or elſe Hell may be taken (by a common figure) for the Devil and his Angels: As when it is ſaid, in *Matth.* 16. That *the Gates of Hell ſhall not prevail* againſt his Church: That is, the power and policies of all the Devils Matth. 16. 18.

Vide Piscatorem in loc. shall not be able to ruine it. (The gates being as places of strength to a City, so the places also where the chief Council was held.)

48. &c. In the 48, 49, 50. pages, His Pen dropped so much Vanity as that I shall not think it worth while to trouble mine with it. But afterwards he speaks thus,

P. 51. Mr. R. — *Others say plainly, they cannot tell where Hell is (as some had held it was in one place, some in another.)*

Thus being full of Mirth at their different Opinions, he expresseth himself very freely in these following words — *As it is reported of Fa-*

P. 52. R. *ther* Cotton *the Jesuit, that he could not find out a plain place of Scripture to prove Purgatory by, and therefore asked the Devil for one: So they are at as great a loss to prove their Hell of Torments by a plain Text.*

O admirable man! Well might he be a Ring-leader among the *Anabaptists*, and his name be an honour to their Printed Confession, whose wit was so far from being cursed or unfruitful, as that it brought forth (with ease) such a blessed comparison as this. But first he might have left out his story of the Jesuits enquiring of the Devil, &c. For he dares not say our Ministers enquire of the Devil for a Text to prove Hell by. Nor (secondly) have they any need to enquire of him for that purpose. The Scripture is plain enough in the case.

Matth. 10. 28. *Matth.* 10. 28. (to name no more at present) is very full for it. *Fear not them that can kill the body, but rather fear him who can destroy Body and Soul in Hell.* Mr. *R.* shall be a Prophet if this do not prove a Hell of Torment.

For to destroy in this place doth not signifie to turn into nothing, or destroy their Being *, for the Soul shall remain for ever, as all but

* See Cap. 1. Sect. 3. Atheists confess, besides what was noted upon the word [Destroy] in the place before cited in the Margin. To Destroy therefore in that place, is to punish. And to punish in Hell is manifestly spoken as an aggravation of that Punishment (or destruction) Hell cannot mean the Grave in that place. For the Soul is not destroyed (in any sense) in the Grave; what then can it mean but a place of Torment so called (the Valley of *Hinnom* is no receptacle for Souls) and therefore *Gehenna*, or Hell in that Text doth not mean that very place, but only, as was said, alludes to it.

P. 53. In the next page, he gives us a proof of his confidence, and concludes

cludes with ſuch paſſages as Crown the work (and are the Cream of the whole Jeſt.)

R. Line 8 — *See ye not the great uncertainty they are at? Do ye not ſee by their Reeling, Staggering, and Stumbling, that they are ſo drunk that they can find no ground to ſtand upon*, &c. *His Rhetorical Query.*

Than which a ſober man can hardly ſpeak any thing that ſavours of more profaneneſs, pride and ſottiſhneſs. And if we weigh the ſpeech aright we ſhall find defective in its Naturals as well as its Morals (in point of Truth as well as Goodneſs.) For 'tis more true to ſay, that Orthodox Divines are at a certainty in the caſe, than that they are at an uncertainty: For they are certain in the matter, though uncertain in one of the ſmalleſt circumſtances: They are perfectly agreed that Hell is no Fancy, though they differ about the place where it is fixed, (and they may differ ſtill without any danger to the Souls of men, unleſs they are ſo unreaſonable as to conclude that That is in no place, whoſe place is not certainly known.)

And Secondly, They cannot rightly be ſaid to Reel and Stagger, that differ from each others in ſuch ſmall matters. Such differences are no ſigns of Drunkenneſs: yet if my Author will call it ſo, ſo let him do. And if he had but given them a more particular name, and ſaid [the Black coats, or the Covetous Prieſts] inſtead of, [They, and Theſe men] and then talked of their Reeling, Staggering and Stumbling, the *Quakers* might have called him an upright man, and almoſt have ſworn (by the Light within them) that he was come out of the Darkneſs and the Witchcraft, and ſpake very honeſtly as the Spirit moved him. ------Soon after he applies that Text in *Eſay* 44. *He fruſtrates the tokens of Lyars, and maketh Diviners mad*, &c. (And if we were uncertain whether there be a Hell or not, yet we may be very certain, that there is a Devil, when they that are pretenders to Religion, are ſo ſhameleſs and profane, as to abuſe the Scriptures in this manner.) P. 54.

CHAP. II. SECT. V.

Mr. Richardſon's *Combate with Mr.* Ed. Leigh, *and his Triumph over him.* p. 54, &c. to 74.

THE ſaid Mr. *Ed. Leigh* I can ſay little of, any farther than his Works diſcover him, and thereby I think he hath ſhewed himſelf a man of conſiderable Learning, Parts and Painfulneſs. For he hath wrote more than a little, and the leaſt Book he ever wrote is much better (as well as bigger) than this I am oppoſing of. And doubtleſs if he had not been a man of ſome note Mr. *R.* would have thought it ſomewhat below him, to give him ſuch a large conſideration as he hath done. I ſhall now undertake his vindication, and endeavour to make good ſeveral of his Arguments for the preſent point, againſt Mr. *R.* his Exceptions and Anſwers.

P. 54, 55.

Mr. *Leigh*——*The Conſciences of men are many times afraid of a Puniſhment after this life. Therefore there is ſuch a Puniſhment to be feared.*

P. 55.

Mr. *R.* Replies——p. 55. *That's no proof of it, for mens Conſciences are as they are inſtructed, according to the Proverb, Such as the Doctor, ſuch the Scholar. And hence it is that the Conſcience of a Papiſt tells him 'tis a ſin to eat meat on Friday. Yet that's no proof of its being ſo.*

Conſcience a proof of a Puniſhment after this Life.

I anſwer as follows. The Compariſon he uſeth about the *Papiſts* Conſcience will not argue any thing, but only illuſtrate that which he ſpake before; the inſtance of which, if I miſtake not, is thus: That mens Conſciences tell them there is a Puniſhment for the wicked after this life, meerly becauſe they are ſo inſtructed (*viz.* by thoſe unskilful Preachers whom they had the unhappineſs to hear) ſo that the only reaſon why they fear ſuch a Puniſhment, is becauſe of the Inſtructions they have had about it. Now this I deny. It is not meerly from the Inſtructions of others, that men apprehend and fear a Puniſhment after Death. For the Heathens of old, who were far from being inſtructed by our Preachers, had ſtrange and powerful thoughts of a Puniſhment for

The 1. Evidence.

for bad men after death, Witness their Expressions about *Sisyphus*, *Tantalus*, *Rhadamanthus*, and the *Stygian Lake*, several passages in *Virgils Æneids*, &c.

And how many might we hear of that in the days of their health and strength were as confident as could be, and feared no sin that they liked of, that were also grosly ignorant, and cared for no Instructions unless it were how to get money, and enrich their Land, &c. that yet have been in great fear when a dangerous sickness seized upon them, O they shall dye, they shall die, and what shall become of them then---- And how should they have such Impressions upon their Spirits, if they had not a sense of this Truth, as ignorant as they are. ----- And what if the Instructions they had about it be a means of the Terror upon their Consciences, this rather confirms the point than confutes it: for sometimes the thoughts of an Everlasting state of Punishment hereafter, is so powerful upon them, and so terrible to them that they can neither eat nor drink, nor sleep, nor take any comfort in wealth and friends, in Wine or Musick, or any of those things they naturally most delight in: Yea, fills their mouths with horrid cryes and groans, and hath put them into such violent shakings, as hath shook the Beds, yea, the Chambers they lay in. Read the memorable History of *Francis Spira*, and others, and you will see what Agonies and Terrors, the Apprehension of Everlasting miseries hath caused in them.

The 2. Evidence.

Now hence I would offer Mr. *R.* this *Dilemma* to deal with----

The Authors Argument.

Either these unspeakable Terrors were natural works of Conscience, (as awakened by its God and Judge) or else they were occasioned by the Instructions they formerly had about this matter.----

If he say the former, then he doth as good as grant what I contend for, for that's the only reason of his denial of the proof, because Conscience doth not act so, of it self, but by vertue of some former teachings. And whether he grant it or no, it must needs be a proof of it, for the natural workings of Conscience are from God, and therefore suppose the certainty of their objects in their respective kinds. As because it is natural to the Conscience to urge a man to pay what he owes (while he is able) thence it follows unavoidably, that it is a real duty so to do.

If he say the latter [that these extreamest terrors are occasioned by those Instructions about a future Everlasting punishment] then he is cast also. For what (can he think) makes those Instructions so powerful

powerful upon him? they have not naturally such effects, for many hear them often and regard them not. And if it be from a supernatural power, it must be Gods work or the Devils: not the Devils, for he would rather make men forget and slight such Instructions, lest they should be frighted out of his slavery. If from God, it must needs follow that there is such a state, for God would not deceive them.

Mr. Leigh *his second Argument vindicated.*

Mr. *Leigh* adds----- The Heathen believed a Punishment for bad men, after this Life. Therefore there is such a Punishment---- Mr. *R.* Answers in these words. [1. Why did you not say and prove that they held they should be in Torments without end? The Heathens do not believe any such Punishment after this Life, for they deny the Resurrection of the Body.] And then he goes on after his own way from the

p. 56--59. 56 to 59 page, telling us a story of *Pythagoras* the Philosopher (for so he calls him, as though there had been a *Pythagoras* the Divine, from whom to be distinguished) and also of *Plato* and his Sacrifice, *&c.* which are not fit for my paper to be filled with; and therefore I leave them, as more proper for his own Pamphlet, and for the Book that

p. 58. he so gravely mentioneth, I mean Mr. *Jesse* his Almanack. (And if Mr. *Richardson* had spent that time in making Almanacks, which he spent in composing this precious piece, it might have been more for his comfort, or at least, less for his sorrow, when he comes to dye.)

But to come to the point; [why did not Mr. *Leigh* say and prove that the Heathens believed a Punishment for bad men, never to end?] Since I have undertaken this Task, I must suppose my self obliged to make Mr. *R.* some Answer in the case, and it is thus in short.

It was (in all probability) because he thought there was no need of saying it or proving it: nevertheless if it may be any Satisfaction to Mr. *R.* or his Proselytes, I shall be content to say it and prove it too. The former is in effect done already: the latter I shall now endeavour to do, by citing some passages out of some of their writings.

In Amphitryone. If he please to read *Seneca* the Tragedian, he shall find something to that purpose.

Sanguine Humano abstine, &c. Then he adds----

The Testimony of Heathens. Seneca.

——Certus inclusos tenet
Locus nocentes: utque fert fama, Impios
Supplicia vinculis sæva perpetuis domant.

Where he may fitly note that expression [*ut fert fama*] which speaks it to have been the common apprehension of men in those days, how strange soever he is pleased to make of it.

Ovid

Ovid also, in some of his Books (if I mistake not in his Book *de Ponto*) hath these two remarkable Verses,

Nec mortis pœnas mors altera finiet hujus:
Horaque erit tantis ultima nulla malis.

Ovid. de Ponto.

i. e. *This Death all times doth far transcend:*
Its pains shall never know an end.

And we may find (upon tryal) that he was as much mistaken, in saying that the Heathens deny the Resurrection of the Body: for if he mean it universally, I can affirm the contrary; for some of them did speak of it not obscurely, (speaking of the Souls of men.)

Heathens Testimony of the Resurrection.

——Mille peractis
Oblita ditem redeunt in corpora lustris.

Syllius Italicus.

And the other *Seneca* hath somewhere a speech very plain for it,

---Veniet iterum qui nos in lucem reponet dies.

Lucius An. Seneca.

In English thus, *---Another Day shall bring to light,*
Those whom pale Death drew out of sight.

2. He Answers, *p.* 59.----what if the Heathens do hold as you say, must we believe in Religion as the Heathens do?

p. 59. *His second Answer examined.*

Yes certainly, in those things that they believe aright.

They rightly believed that they must be just in their dealings, and true in their speeches, and we must believe so too though we are Christians, (yea, because we are Christians.) And now it would be an easie matter to make a good Argument of the Heathens Judgment and Testimony aforesaid. For whence was it that they did judge there shall be an Everlasting Punishment hereafter for evil doers? Surely not from Satans suggestions, for the Reason afore given in the former Argument, (it were contrary to his design to perswade them of any such thing,) nor from meer weakness and sillines; for they were the sobereſt, wiſeſt and Learnedſt among them, that were of this Judgment. And if it were from God, and his Convictions upon their Consciences (whether in a Natural or Supernatural way) it must needs follow that it is a Truth, as 'tis plain in it self.

Mr. *L's Reason also proves the same, for it assures us that God is just; many abominable sinners enjoy more prosperity in this world than they that live uprightly*, &c.

Mr. Leigh *his third Argument from Gods justice, vindicated.*

Cap. 1. Sect. 3. *Argument 2.*

The proof of the point from the justice of God hath been given before, and vindicated (I hope) sufficiently, and let men cavil as long as they please, Sober men will easily perceive that the justice of God, as he is the supream Lawgiver, and Governour of the world, can never be sufficiently cleared as to his dealings with wicked men, that have lived prosperously all their days, if there be no punishment for them hereafter, that is greater and longer than any Miseries his Saints have endured in this world. Nevertheless, Mr. *Richardsons* Answer shall be considered. The substance of it is in the following words,

p. 60, 61.

Mr. R.----*I see you are more bold to affirm than able to prove; what, doth reason deny the Punishment to be just, unless it be for ever? The Scripture you alledge* (viz. Psal. 73. 17.) *saith, they have an end, and you say they shall have no end; Again, your Reason is against the will of God, who is pleased to save of the worst of sinners,* Luke 7. 47. 1 Tim. 1. 19. *If some wicked men enjoy more prosperity than others, must they therefore be punished without end? if that you say were true, what cause would there be to rejoyce in the day of prosperity,* Eccles. 7.

The Reply.

This Answer is large enough, but whether it be good enough, is now to be enquired. For the first part, the charge of Boldness upon that learned person (if he had been guilty of overmuch) might be brought against him more honestly by (almost) any man, than my *Author*; for who ever was so bold as he, to write so much in defence of that Opinion which hath always been abhorred by Orthodox Divines? To his first question, I return this Answer, that though the Temporal Punishments upon the Impenitent be just Punishments, yet Divine Justice will not be satisfied by their Temporal Punishment, since his Wisdom thinks it fit to continue their being Everlastingly, and to raise them to an incorruptible state, and since he hath resolved not to pardon the Impenitent (for if they should enjoy that Blessing, they should not be sent away with a Curse, *Matth.* 25. 41.) I say these things considered, His justice will engage him to Punish them for ever, for they will be ever worthy of Punishment, their Iniquity will always deserve such wages, and it is the part of justice to pay it to them (supposing no compensation to be pleadable by them, as none shall be) The other particulars of his Answer (herein) will receive very easie and quick dispatch. For his urging of *Psal.* 73. 17.

Reply to the first part of his Answer.

Of Gods Justice.

to

to prove that the wicked shall have an end, and therefore not suffer endless Punishment; I say therein he proves himself a profound Sophister, or rather, a most ridiculous one: for the Text runs thus, *Then I went into the Sanctuary of God, and so I understood the end of these men.* (Speaking of the wicked that prosper'd in the world.) Their end in this place no man (I verily believe) did ever interpret, as he, of their coming to an end (as we call it) or of the ending of their Beings, as the Birds, and Beasts, and Plants shall have an end: and I shall not now trouble my self to confute so wild a conceit, since I have said enough to it upon the word *Destruction*, in the third Section of the first Chapter. *His Sophistry.* Psal. 73. 17. *Opened.*

By their End therefore I understand rather their Lot and Reward, their final Portion and last Estate, *viz.* that it will be Miserable, as on the contrary, the good mans End is Comfortable. Behold the upright, for the [*End*] of that man is Peace. That is, his portion at last is Peace, his last Estate is full of Peace and blessed Satisfaction in his God, whatever his former state in this present world hath been.

His Assertion following deserves as little to be said to it, namely, [*That God is pleased to save of the worst of sinners*] for if he mean it of sinners against the Law, I confess it is true, God is pleased to save some of those that have been the grossest Transgressors of the Moral Law, as Idolaters, Adulterers and the like. But if he mean it of the worst sinners against the Gospel, as those that live and dye in impenitency and unbelief, and finally refuse to give up themselves to Christ as Saviour and Lord, then I say, I deny it, and let him prove it if he can (And he might easily know that 'tis these that we affirm to be the objects of Everlasting Vengeance, and not the grossest Transgressors of the Moral Law that turn unfeignedly from their Transgressions, and believe in Christ, *&c.*) Nor do we say (as he would seem to intimate) that those wicked ones that prospered more than others, shall be punished Everlastingly for their prosperity, but for their wickedness, and their impenitency in it. And if he think it is unjust that they should suffer for ever upon that account, he had best Answer what I have said upon that Point in the latter pages of the first Chap. Sect. 3. And as for *Eccles.* 7. 14. which he would fain get on his side, it maketh nothing at all for him; for the person *Solomon* bids, *rejoyce in the day of Prosperity*, must needs be supposed to be a godly man; for as for the wicked (whether he prosper or not) the Lord hath said, *Wo unto him*, *Esay* 3. 11. *The worst of sinners have been saved in what sense a Truth.*

Mr. *Leigh's* 4th. Argument from the wicked Man's will to ſin.—— *Vindicated.* p. 62.

Mr. L.—— *It is but juſt that they ſhould ſuffer for ever, who if they had lived, would have ſinned for ever.*

Mr. R.——— [*If it be juſt that we ſhould ſuffer for ever, 'tis juſt that our Surety ſhould ſuffer for ever.* (ſpeaking of Chriſt.)

R. This anſwer is ſhort enough, but not ſo ſweet, and Dunghill-like, the more we ſtir it, the more it will ſtink.——

But before I come to meddle with it, obſerve good *Reader*, that it is in effect no Anſwer at all, for it concerns not that which Mr. *L.* had ſaid; it neither grants it, nor denies it, nor hath any more ſuitableneſs to it, than the Sails of a Wind-mill have to a Ship. Alas for Mr. *R.* what a caſe was he in! though he were inſpired with a ſpirit of contradiction, yet he could not tell what to ſay againſt it: To grant it, had been in a great meaſure to overthrow his deſign; to deny it had been to diſparage his own wits: for his own Conſcience could tell him, that if he were a King himſelf, (as God forbid he ſhould) he would count it juſt to keep them always in Priſon, who would always oppoſe him, if they were at liberty.——

But becauſe I cannot Reply to his Anſwer, I muſt ſay ſomething to that which he hath offered inſtead of an Anſwer.

p. 62. If it be juſt that we ſhould ſuffer for ever, it is juſt Chriſt our Surety ſhould have ſuffered for ever.] This aſſertion of my *Author* is very little for his credit, for it ſeems to ſpeak him a meer *Socinian*, one that doth not believe the Deity of Chriſt. Had he believed him to be God, he could not eaſily have run into ſuch an Error. *I anſwer*, in a word, That it will not follow that Chriſt ſhould ſuffer Eternally, if we deſerved to ſuffer eternally. The Reaſon is, becauſe he was a Perſon of Infinite Dignity, (very God, as well as Man) and being ſuch, thoſe ſufferings which he underwent as a Surety of his People, had the nature of Merit in them, and for the Merit of his obedience therein, God his Father hath highly exalted him, *Philip.* 2. 7, 8. The Learned *Reader* may conſult the moſt Learned *Nichol. Arnolus*, in his *Anticatecheſis Racoviana.*

Cap. 8. *De Morte Chriſti in cenſura Reſp. ad quæſt.* 16. *Sect.* 3, 4, &c.

The 63. and 64. Pages of his Book contain nothing of much moment. His chiefeſt ſubtilty therein, is in perverting that phraſe in the Prophet [*caſt them out of my ſight*] which notes his diſpleaſedneſs with them, not his annihilating of them, as he would have it.

Mr. *Leigh*

Mr. *Leigh* (saith he) tells us, that the wicked will accuse and curse each other in Hell, but how knows he that, saith he, in answer to it. — For my part I do not question but it might be proved very easily, and perhaps I may do it (if I think of it) in the Applicatory part of my Discourse. Mr. *Leigh* adds, It is the concurrent Judgment of Divines, *&c.* To which Mr. *R.* replies, We are well satisfied that they are not Infallible. But he knew, that that was a very probable Argument of the truth of it, though not a demonstrative: And his Scriptures being answered which he urgeth against it: Their concurrent Judgment, is far more to be regarded than his single testimony against it.----The following Lines have nothing of Argument, but of prophaneness and scornfulness, which I shall not trouble my self to answer to, but leave them to him to answer for.---- The 69, 70, 71. Pages do contain much impertinency, and some passages about the point, which might lawfully be censured, but they are so trivial that I pass them. p. 65. 69, &c.

In the next page he cavils at Mr. *R. Bolton*, that excellent Christian, and eminent Divine. Mr. *R.*---- Mr. *Bolton* saith, thou must live in endless woe, which thou mightest have escaped, (speaking to the impenitent sinner) which overthrows the Doctrine of Election. —— I deny it. Doubtless such a Master-builder would not speak that which should overthrow (by any just consequence) that Doctrine of Election which Scriptures, and the Reformed Churches teach. And if Mr. *R.* or his Brethren have any thing to say against it, they may answer what I have written upon that Subject, against Mr. *Charles Phelps* his Book on that Point. p. 72. *The Rock unmoveable.*

And for the speech it self, he meant it doubtless conditionally, and so 'tis true of the worst in Hell: He might have escaped, if he would have turned in time, *&c.*---- *p.* 73, 74. He hath somewhat more of perverseness, (in several expressions) but I shall not stay upon those *Minutissima*, having greater matters to insist on, and hasten to consider his more valiant undertaking, *viz.* to Remove the Pillars of Hell-torments, which is his next work, and way to make his Name famous.] 74.

CHAP. III. SECT. I.

Mr. R. *His Attempt to ſhake and remove the Seven Pillars of Hell-Torments (as he is pleaſed to call them in the* 75. *Page.)*

I Have formerly diſcovered ſuch Pillars of my Doctrine, as he will never be able to ſhake (to any purpoſe) whiles the World ſtands, where alſo the main Pillars of his Sophiſtical exceptions and anſwers have been fully removed. See Chapter the 1. Sect. 2d.

Nevertheleſs, becauſe he takes himſelf to be a ſtrong Man, I will try his ſtrength, and endeavour to diſcover how far he hath prevailed towards the ſhaking of thoſe Pillars, which he hath undertaken to ſhake and remove.——

P. 77. Mr. R.—— *The Greek Fathers were the firſt Pillars of Hell-Torments: and it came to paſs through their ignorance in the Hebrew Tongue, &c.*

Anſwer 1. But we have found ſome ancienter Pillars of them than they, *viz.* The Texts of Scripture, in *Matth.* 25. and elſewhere, (in the Chapter now cited.)

2. I deny them to be Pillars of them, for Chriſtians do not believe an Everlaſting Puniſhment for the wicked, becauſe the Fathers believed ſo, but becauſe the Scriptures tell us ſo.

3. We are not bound to believe them ſo groſly ignorant in the *Hebrew* Tongue, as my *Author* makes for. I know not but the *Greek* Fathers (ſome at leaſt) might have as good skill in it, as ſuch a bold *Engliſh* Man, as Mr. *Richardſon*; or if they were never ſo unskilled in the *Hebrew*, they were very well ſeen in the *Greek*, (which the New Teſtament was written in, and which contains the cleareſt proofs of the Point.) Doubtleſs they knew how fully the Texts in the New Teſtament did prove it, and were very well able to underſtand that [εἰς κόλασιν αἰώνιον] did ſignifie, into puniſhment without end, though my *Author* would not know it.

Matth. 25. *ult.*

Mr. R.——

Mr. R.------*The second Pillar of Hell-torments were the Writers of the Original Copies of the Bible: But their defect hath put us to a great loss; The Original Copy that the Apostles wrote is not now to be found. And 'tis not enough that we have Books in Hebrew and Greek, unless we were certain that these Copies (as they call them) do agree word for word, with those Copies that were wrote by the Prophets and Apostles.*------

This, if I am not much mistaken, is bad enough; But the Apostle hath told us, that *evil men and seducers will wax worse and worse, deceiving and being deceived.* Behold therefore that which follows, and read it deliberately, (if thou canst read it without horror) *p. 76. line 13.* 2 Tim. 3. 13. p. 76.

R.------*Many boast of God's preserving the Hebrew and Greek Bible, &c. But as he was pleased to deliver up Christ and his People, so hath he delivered the Scriptures also into the hands of Sinners to be used at their pleasure.*------ Mr. R.'s Horrid Speech.

------ Oh Mr. *R.* which way are you tending, whither do you mean your Pen shall run? What can you think of these black words, or what Spirit (can you suppose) did inspire you with them? You seem to have a design to shake the foundations of all Piety and Religion, as well as the Pillars of Hell-Torments; for that end I confess your speech is very proper: for if the Scripture be corrupted, as to the main (in its perfection and purity) as your words seem to suggest, then farewel to our Religion; our Faith (to use your own smooth phrase) must needs reel and stagger, and stumble, as having no ground to stand upon. *Examined.*

You professed to write your Book for the glory of God, (in your Title page) and I beseech you, let it be considered whether it tends to God's glory, to bring the Authority of his Word into question; And as you desire to comfort sinners, so (methinks) you should have more love towards Professors, than to lead them to infidelity, in hopes of winning them to your own Opinion.

[God hath delivered the Scriptures into the hands of sinners to be dealt with, as they pleased, *i.e.* to be depraved and corrupted how themselves would.] *O monstrum horrendum, informe, ingens.*------ A bold Man indeed: He is *Doctor Resolutus*, (though not *Durandus*) He is resolved to carry it; He will turn all things *Arise-verse*, and weaken the

the Scripture's authority, if it will not ſtand on his ſide, like him in the Poet.

Flectere ſi nequeat ſuperos Acheronta movebit.
i.e. *More ways than one: He will try all,*
If God will not him help, the Devil ſhall.

But *Reader*, fear not (too much) his fearful Aſſertion, though it be fierce, yet 'tis but weak, yea, notoriouſly falſe. All thoſe Arguments, which Proteſtants uſe to prove that the Scripture is not imperfect (of ſuch the Learned may ſee *Polanus Scharpius, Gerrardus de S. Scriptura*, and others, and the meer *Engliſh Reader* may conſult thoſe in the Margin. *) I ſay all thoſe Arguments will ſerve againſt my *Author* in this particular, as well as againſt the Papiſts in the other. I ſhall now urge one or two Arguments in the caſe.

Biſhop Ushers Body of Divinity. p. 17.
* *Mr.* Leigh's *Treatiſe of Divinity*, l. 1. cap. 6. p. 116.

Proofs that the Scripture is not corrupted by men.

If men had corrupted the Scriptures (and made them ſpeak in any points of Divinity otherwiſe than at firſt) it muſt be ſuppoſed to have been done before the coming of Chriſt in the fleſh, or after. If before, ſurely Chriſt who taxed many other errors in the *Jews* would not have ſuffered ſuch a wickedneſs to paſs without Reprehenſion. (And 'tis not unknown how careful the *Jews* were in keeping the Oracles of God committed to them.) And that they were not corrupted ſince the Death of Chriſt is clear, for Copies being diſperſed in the world more and more (one age after another) how could ſuch a thing be acted by ſome, but others would ſoon diſcover it? And it may not be doubted but God's Providence did watch ſomewhat extraordinarily, as to this matter which ſo much concerned his own glory, and the good of his people to the worlds end. Surely he that ſo often diſcovers thoſe that have corrupted the Coin of Princes and States, would not conceal thoſe long that ſhould attempt to corrupt and pervert his Sacred Laws. And here I ſhall borrow an excellent paſſage of the worthy Mr. *R. Baxter*, in the laſt page of the cited Section, which may ſhame all the wittieſt men of Mr. *R*'s Religion, as to the point.

Saints Reſt. part. 2. cap 4. Sect. 6.

If any man (ſaith he) be ſo blind as to think it uncertain whether theſe be the ſame Books which the Apoſtles wrote; I would ask him by what aſſurance he holds his Lands? 1. How doth he know that his Deeds, Conveyances and Leaſes be not counterfeit writings? or that they are the ſame that their Fore-fathers made? Surely they have nothing but mens words for it, and yet they verily think their Lands are their own. 2. And whereas they hold all by the Law of the Land, how

how know they that these Laws are not Counterfeit? and that they are the same Laws that were made by such and such Kings and Parliaments long ago? They have nothing but mens words for all this. And yet if this be uncertain, then any man may be turned out of all he hath, as if he had no certain Tenure. And is it not certain that those Laws that are kept and practised throughout the Land, cannot possibly be counterfeit, but it would have been publickly known? And yet a word in a Statute Book may be false Printed. And much more certain is it, that the Scriptures cannot be counterfeited, because it is not in one Kingdom only, but in all the world (almost) that they have been used, and the Copies dispersed; and Ministers still in Office to preach them and publish them. So that they could not be generally and purposely corrupted, except all the world should have met and consented together for that end, which could not be done in secret, but all must know of it. And yet many Bibles may be here and there misprinted, but then there would be Copies enough to Correct them by. So that if it be uncertain whether these be (for substance and in the main) the same Books that the Apostles writ, then nothing in the world can be certain to us but what we see; and why we may not as wisely question our Eye-sight I do not well know. So far that Learned person.

The Author's Proofs.

And after all this, I shall add something more to this same end (for it is hard to speak too much in such a case) farther to confirm the Faith of the weak Christian against the attempts of this mighty Shaker (who I think hath out-gone most of the Shakers that have went before him. *Gregory Martyn*, that grave profound Popeling in Queen *Elizabeths* Reign, did practise this Art with the greatest care and skill he had, and discovered (if he did not lye) a great many gross corruptions in our English Translation, to the advantage of our Heresies (as he calls it) But since the Learned Dr. *Fulk* * hath took him in hand, and shook him soundly for his pains, he was never able to recover himself so far as to write any thing more for that purpose; and his Brethren in the Popish iniquity have thought it their best policy to be silent concerning it since that time. But my *Author* will go higher than so, and shake the Authority of the *Hebrew* and *Greek Copies* that are extant in the world And well might he contend with the *London* Ministers, as his friends boasted he should, if he could prove the word that they preached to be uncertain, and their *Greek* Testaments supposititious Books; but though he cannot prove them to be so, yet he will give men occasion to suspect them for such, witness his Speech aforementioned: possibly he might remember the Counsel of the Poet:

* *In his defence of the English Translation against* Gr. Martin.

Horatius. *Si vis esse aliquis, facinus aliquod*
Audeas egregium, &c.
i.e. *If thou wouldst be a man of Fame,*
Thou must do something of great name.

Other Considerations to prove the Purity of the Original Copies of Scripture.

And now, *Reader*, That thy heart may be throughly antidoted against Mr. *R*'s most pestilent suggestion, I shall offer thee these following Considerations.

1. That Books of another nature are seldom questioned after this manner; when did you hear any man making any doubt whether the Books of *Plato*, of *Aristotle*, *Hippocrates*, and of *Pliny*, and *Galen*, *Plutarch*, of *Theophrastus* and *Cicero*, of *Homer* and *Hesiod*, of *Suetonius* and *Florus*, *Tacitus* and *Livy*, were the writings of those men whose names they bear, or whether they are agreeable to those Copies which they wrote at first? 1.

So that the Writings of Philosophers and Poets, Physicians, Historians, Naturalists, Moralists, (though very ancient) shall pass currantly for theirs, whose names they go under, and are not imagined to be corrupted, or altered from what they were at first (Mr. *R.* doth not insinuate any doubt in that case.) But when it comes to that which concerns our precious Souls, that word which contains our rules in Life, our comforts at death, and our foundations of hope, as to a better world hereafter, O then his patient heart is moved, his Doubts, and Fears, and Suspicions are suggested: he kicks and flings and lays about him extreamly; he throws his blackest dust in our Faces, that we may have no eyes to see, nor no reason to apprehend, that those Copies of the Bible which we have among us are the same (in sense and substance) with them that the Pen-men of Scripture wrote. And all because we have not those Original Copies to shew, (as we have not of the other, for he cannot shew us any of *Plato*'s, &c. handwriting) Is it not manifestly the work of the Devil to cast doubts in mens minds about the one, while he raiseth no doubts about the other? It seems he can be content to have us believe that other Books are what they pretend to be, but he is not so willing that we should believe the same of God's Book: and no wonder, for he knoweth the belief of that will be more likely to do us good than the belief of the other.

Argu. 2. 2. If the Scripture were corrupted in the Originals, it must be by such as believed it to be the word of God, or such as did not: If he say, by them that believed it so to be, then I would fain know how those

thoſe that had ſo much Religion as to believe it, ſhould at the ſame time have ſo much profaneneſs as to go about to corrupt the Copies of it? Would not the heart of the wickedeſt man fail him, when he was about ſuch a horrid deſign, if he had but the leaſt thought that it was the Word of his Maker that he ſet himſelf to corrupt? If he ſay it was corrupted by thoſe that did not believe it to be the Word of God, but looked upon it as a piece of deceit, and a politick innovation to keep fools in awe; then why ſhould they trouble themſelves to corrupt it? doubtleſs they would think it were corrupt enough already, and would not much envy the holy Chriſtians any of thoſe delights and comforts which they had in it, or from it. And if they ſhould ever have undertaken ſuch a work (it being that which would require much time and pains to do it, to any purpoſe) it muſt be ſuppoſed that they muſt have had ſome conſiderable motives, from credit or profit, of which no rational account (I dare ſay) can ever be given. Nor can it be proved that ever any ſuch thing was deſigned by the enemies of Chriſtian Religion. *Julian* the Apoſtate Emperor (*Acerrimus ille Chriſti hoſtis*, as an excellent Author ſtyles him*) He I ſay is well known to have been as fit a man to manage ſuch a work as moſt ever was in the world, for he had wit and learning in abundance, he had alſo great power without him, and an impenitent hardned heart within him, and employed all his power and policy to the ruine, not only of Chriſtians, but Chriſtianity: and accordingly he proceeded in miſchiefs, by Baniſhments and Impriſonments, fire and Sword, and by pulling down Churches and by putting down all Schools of Learning, (the two latter of which, ſome that go for Chriſtians among us could have wiſhed him good ſucceſs in) yet I have not found that ever he did any ſuch thing as this we are ſpeaking of, or that he employed any others about it [to corrupt the Copies of Scripture that were in the hands of Chriſtians, or to counterfeit it, by any other writing:] He was crafty enough to take other courſes againſt Chriſtianity that were eaſier to be followed.

* *Zanchius in Tom. 8. Orat. 1.*

And if any ſuch thing were done, how ſoon would it be diſcovered? If a Proteſtant ſhould Print ſome Maſs-Books with ſome conſiderable alterations, leaving out a Prayer to the Virgin *Mary*, and putting in a Prayer to Chriſt inſtead of it, how quickly would the *Romaniſts* eſpy the change, how ſoon would the *Bulls* roar from *Babylon** ? How many Declarations, Manifeſto's, and Teſtimonies would be publiſhed (ſpeedily) in the world, to prevent the intended miſchief, and to aſſure all that were concerned, that thoſe Books were not Authentick

* Revel. 17. 5. 9. 18.

or Catholick, or allowed under the Hands of the *Pope*'s Holineſs.------ And do ye think, that the Chriſtians in the Primitive times were not as zealous for the Scriptures, as the *Papiſts* are for the Maſs-Books, or that they would not have been as careful to diſcover ſuch forgeries, in or about them, if any ſuch things had been?

A 3*d*. Argument for the Purity of Scripture, &c.

3. If the Scripture were counterfeited, or the Original Copies corrupted by any, it muſt be by blockiſh and ignorant perſons, or by Men of conſiderable Wit and Learning. The former would not undertake ſuch a work, or if they ſhould, they could not manage it and carry it on. Nor (may we well imagine) the latter; for certainly Men of wit in any tolerable ſenſe, could not but apprehend the difficulty of ſuch a work (the Copies being diſperſed among Chriſtians, that valued them more than all the wealth of the World, and would be as careful to preſerve them from ſuch corruptions) I ſay ſuch muſt needs apprehend the great difficulty of the work, and the horrible ſhame and reproach that they ſhould bring upon themſelves, if they ſhould fail in it, or have their wicked deſign diſcovered: (and what great gain they might get by it, to countervail ſo great a ſhame, or to encourage them in the danger of it, cannot eaſily be conceived.)

A fourth Argument for it.

4. If the Scriptures were perverted in the Originals, it muſt be ſuppoſed to be done in favour of ſome corrupt and heretical Opinions, or in favour of ſome looſe and diſorderly practiſes. The former cannot be ſuppoſed (at leaſt not of any general corruption, I find not above one or two Texts in the firſt Epiſtle of *John*, that were attempted in that kind, by any Hereticks, and thoſe were ſuch as concerned myſterious Doctrines, as of the Trinity, and the Union of the two Natures in Chriſt's perſon; and how ſoon their ill dealing in that kind was diſcovered and complained of, is not unknown) and that the generality of Hereticks did not play at this Game, is ſo clear, that I need not largely to prove it. They read thoſe Copies which the Orthodox uſed, and oppoſed them therewith; which the Papiſts conſidering, did give out confidently (though blaſphemouſly) that the Reading of Scriptures among the common People, was the way to make them Hereticks; (ſo that their forbidding of them ſo to do, they would have us think did proceed from Religiouſneſs, and not wickedneſs; this profaneneſs they acted, not for the Devil's, but for God's ſake) And why ſhould Hereticks ſet themſelves to pervert the Copies of Scripture, whiles they hoped to maintain their Hereſies by thoſe Copies, and through their falſe Philoſophy and vain deceit to turn the Texts thereof in defence of them? However, 'tis ſure my *Author* cannot ſerve his turn hereby, for what if he could prove

Scripture Copies not corrupted by Hereticks.

Vid. Arnoldi *Lux in Tenebris in* 1 Joh. 5. 7.

Bellar. *de verbo Dei.*

prove that they endeavoured to corrupt some Texts, (about mysterious points) yet there is not so much as a shew of reason why we should suspect the places which speak of a Hell, and everlasting Punishment for the wicked, to have been added to the Text by their hands (that had been but a bad course, yea a mad course to get the favour and applauses of the World, which yet was the great thing they aimed at.)

Nor by loose Livers.

And that leud and disorderly Persons did not corrupt the Copies of Scripture in favour of their loose and wicked practices is plain; for if so, they would have blotted out those strict precepts of holiness and obedience that it is filled with. and especially the Doctrines of God's wrath against sin, and everlasting punishments for them that follow it: which they have not done, for we see they remain in our Bibles, and shall remain still in spight of Mr. *R.*'s displeasure.

5. Argument from God's Providence.

5. And that God's providence hath eminently appeared in the preservation of the Scripture, (how slightly soever Mr. *R.* speaks of it) is well known to them that have been desirous of information in that matter; if it were not so, how should it have continued to this Day, having so many enemies, as it hath always had? Church-Histories give us various Examples of God's Judgments upon the Enemies of it, as the Persecuting Emperors, and especially *Julian*, and the Hereticks that abused it, to maintain their false Doctrines. *Sabinian* having wrote a Book against the Doctrine of the Trinity, his Head suddenly fell off from his Shoulders, no Man knew how; and the like (or as strange judgments) upon others of them, you may find related by Dr. *Beard*, in his Theatre of God's Judgments, (and others.)

Lib. 1. *cap.* 19.

And had he so many Judgments for those that abused some Texts of Scripture for bad purposes, and would he suffer Men to go unpunished, while they were upon such a design, as to corrupt the Scriptures themselves, and alter the sense of them? or could any Judgments be shewed upon such Persons, (if there had been any such) and the design not be manifested, as the procuring cause of them? Surely not.

And since the writing of this last passage, I have met with a very Remarkable History to our purpose in *Josephus*. — *quamobrem Rex multum gavisus, &c.* In *English* thus. — Wherefore the *Jews* having turned the Books of the Law into *Greek*; according to the will of the King *Ptolomæus Philadelphus*, He was (saith the Author) much rejoyced at it, and took much delight to hear it read to him, professing that he admired the wisdom of the Law-giver; and thereupon he asked *Demetrius* a Learned Man, that waited on him, why the Poets and Philosophers did not mention this Law in their Writings, since it savoured of such deep,

Antiq. Jud. l. 12. *cap.* 2. *in fine.*

deep wiſdom and goodneſs; To whom he replied, That they durſt not ſo to do, becauſe they looked upon it as Divine; and that God had ſhewed his diſpleaſure upon thoſe that went about to mingle it with their own Writings; where he mentions one *Theodectes*, a Poet, who purpoſing to put ſome part of it in his own Poems, was ſtricken with blindneſs, and recovered not his ſight till he had changed his purpoſe. And the like he relates of another, in the foregoing words, which for brevity ſake I omit. Now if God were pleaſed thus to rebuke them for ſuch purpoſes; How much more, may we think, would he have rebuked them, that ſhould purpoſe to pervert the Original Copies of it? (for that were incomparably a greater wickedneſs, and more diſhonourable to his Name.)

And if my *Author* could make us believe, That [Thoſe ſhall go away into everlaſting puniſhment] was forged into the Text, and corruptly added; He might as well make us believe the ſame of [The Righteous going away into Life Eternal] for doubtleſs the ſame ſpirit that would encourage the Enemies of *Chriſt*, would not much ſcruple to diſcourage his Servants.

I ſhall now add only the Teſtimony of Him, who is the true and faithful Witneſs. See what he ſaith in the caſe, *Luke* 16. 17.

Luke 16. 17.

[*Facilius eſt autem Cœlum & Terram præterire, quam vel unam apicem Legis excidere.*] i. e.

The Earth may fail, the Heavens may ſooner paſs
Than one Ἰῶτα of their Maker's Laws.

And thus Mr. *R.*'s bad ſpeech hath brought forth ſome good, and his ſhaking hath occaſioned ſome matter of confirmation and eſtabliſhment to the Chriſtian's Faith. For which, not unto him, nor unto me, but unto our God be the praiſe.

In the following Pages, from the 77. to 85. there is a Miſcellany of ſtrange ſtuff tending to the ſame purpoſe, to weaken the Chriſtian's faith, and love, as to the Bible and Teſtament; for which he may in time receive a reward; But I ſhall not trouble my ſelf with it, becauſe the main miſchief of it may be prevented by that which is already ſaid of the perfection and purity of the Scripture. However we may remember that in this particular, This good Proteſtant hath played a very Popiſh Game; for nothing is more common among Papiſts than to reproach and undervalue the Scriptures, as *Chamierus* well obſerves.

p. 77, &c. 85.

Apud illos nil tam vulgatum quam Scripturas calumniari.

In

In the next also, he hath rambled so much out of the way, that it is not worth while to follow him; his Assertion in chief is briefly this: [Another Pillar of Hell-Torments are fond Expositors] Fond ones; he means, no doubt, Foolish ones. Which very expression makes a great discovery of the Man, and shews him to be very wise in his own conceipt. Surely if he can think all those to be but foolish Men, or foolish Expositors, that have expounded the word *Hell*, or *Gehenna*, for a place of punishment after this life, (such as *Calvin*, *Beza*, *Paraus*, *Musculus*, *Perkins*, *Willet*, and Multitudes more of eminent Protestants) he will shew himself fit enough to sail to *Anticyra*, or to be cut for the *Simples* here in *England*. Well, had these Men been able to foresee the severity of his censure, they might easily have prevented it, namely by expounding *Hell* for no worse place than a Grave, in all the New Testament; Everlasting, for a few Minutes time, and Punishment for Annihilation: that is, a Punishment inflicted, for a punishment that cannot be felt: (for when a Man is turned into nothing, he cannot be sensible of any thing.) But though such an Exposition might have pleased him and his party, yet it would have offended wiser Men. p. 85. — 88.

The fourth Pillar that he reckons up (and sets before him, on purpose to beat it down) is the consent of Preachers; And of that I need say only as before, that it is a better Argument for it, than his judgment is against it. But see what a mood the Man was in, by the ensuing Lines. p. 88.

R. —— p. 89, 90. *All sorts of Priests agree, and abuse the People. The Mahometan Priests blow a Powder into the eyes of those that come to see* Mahomet's *Tomb, to make them blind ever after, and then they say the glory of* Mahomet *hath blinded them: So the Antichristian Priests, and all sorts of Priests have greatly deluded the People; blowing something into their Ears, that they are never afterwards able to receive the truth.* (This is the substance of what he saith therein more at large.) p. 89. Note.

I hope, *Sir*, you do except the Priests of your own Order, and the *Anabaptistical* Preachers, what ever you say herein of the Antichristian Priests, and other sorts of Priests. But, Worthy *Sir*, I pray let us know where your Goodness hath read this worthy story, or at least let us know whether it were your Religion or Conscience, your Honesty or Modesty, that moved you to apply it after this manner? Not to pas- *Answer.*

a censure upon your Grace, I am confident you had little shame in you when you wrote this. Methinks, *Sir*, you might now perceive, that the wicked may be compared to chaff and stubble, though God's wrath will not make an end of them, as Fire doth of the other. As our Doctrines may (if your judgment fail not) be compared to that Powder aforesaid, though they be not dug out of the Earth, or scraped out of a rotten Post, or any such thing, as that may be supposed to be. For however they may disagree in other things, yet they agree in this, that blindness (if you mistake not) is the effect of both; (the one blinding Men's minds, as the other their eyes) So, though wicked Men, and chaff and stubble are not alike in all things, yet they are vain and worthless things in comparison of the Righteous, as those are, in comparison of the Corn, *&c.* and therefore may fitly be compared with them.

You are a Protestant in Profession, and therefore I do judge, you never wore a Pilgrim's Weed, nor travelled to that Sacred place, where Pope *Joan*'s pretty Child was buried, nor do I think you ever saw the Miracles that were wrought by the Reliques of St. *Anthony*, nor how the Hand of St. *Nicholas* his Image moved, when it was lifted up to bless the People: (which at length, O what pity, was thrown into the Fire, like a common piece of Wood) And yet (Sir) if you had seen a Thousand such things as these, yet you could not speak of any more strange, than this which your pious Pen hath acquainted the World with, to very good purpose, *viz.*

Dr. *Downham's* Treatise of Antichrist. p. 112.

[That the Antichristian Priests, and all sorts of Priests have agreed to deceive the People] That is, Protestant Divines, yea the generality of them, as well as *Popish* ones: The Ministers of *Christ*, as well as the Vassals of Antichrist. And that all sorts (good and bad) should thus conspire for such a mischief; that the great Opposers of Antichrist should have such an Antichristian design, and wilfully delude the People, (and that too in no less a matter, than Men's everlasting state in another World) O how wonderful, and how incredible is this! And yet we must, of necessity, believe all this; or else we must believe your Worship to be a Lyar. (And for my part, I had rather believe the latter than the former.)

p. 90, & 91.

In these Pages, he mentions two more Pillars of Hell-Torments, *viz.* Some Scriptures and Reasons.——Of which he saith in effect no more but this, That those Scriptures are wrested, and those Reasons insufficient; But if he be of the same mind still, he had best answer what I have written for the proof of the Point, in the 2*d.* Chapter of this Discourse.

The

The laſt Pillar of Hell torments (which he is pleaſed to mention) is a perſwaſion, that the believing it is a means to make men leave their ſins, and the not believing it, a means of Licentiouſneſs. — Whether this may be called a Pillar of it or not, I ſhall not enquire; the thing I affirm to be a certain truth (whatever he ſay againſt it) for it could not be that men ſhould follow any way of wickedneſs ſecurely and quietly if they believed it did tend to ſo ſad an end. If they did throughly and ſtedfaſtly believe the everlaſting Puniſhments in another world, they would not run the hazard of them for all the pleaſures and profits of this world, nor think the greateſt ſpiritual care and pains too great (in a way of Religion) to make ſure of eſcaping it. And that the Terror of the Lord (in the knowledge of it) tends to perſwade men (to leave their ſins) is clearly intimated by the manifold threats of wrath and puniſhment againſt the children of diſobedience, for what do thoſe threatnings ſerve for, if not to deter men from ſin? And if any puniſhment will tend that way, ſurely everlaſting puniſhment much more. And on the other ſide, that wicked men would be more bold to ſin, if they were fully perſwaded that there ſhall be no everlaſting puniſhment after this life (and ſay as the Epicure, *Let us eat and drink for to morrow we dye*) is ſo plain that I ſhall not write one line to prove it, yet nevertheleſs I ſhall conſider what he hath ſaid to diſprove it. And firſt (to paſs over his extravagancies from the 92. page to 102. about the Decree of God as relating to mans fall, and the like points which are thruſt in perforce, by the head and ſhoulders, and have no more to do with the point in hand, than the Lines of his Book with the Beams of the Sun; I ſay paſſing theſe) I ſhall come directly to his Reaſons, in the 103. page, thus.

The laſt Pillar of Hell Torments.

Rom. 1. 18. Coloſ. 3, 5, 6, &c.

His Arguments to prove the Belief of Hell no preſervation from ſin.

> *Mr.* R. — *That the belief of Hell torments is no ſuch preſervative from ſin, is evident; for the greateſt ſinners believe there is ſuch and yet ſin ſtill.*

But what doth he mean by [ſuch a preſervative from ſin] and by [believing them.] If he mean in the former, a total and compleat preſervative, ſuch as keeps them from all ſin, I confeſs it is not ſuch a preſervative: or if he mean it of ſuch as preſerves them from the common practice of groſs ſins, I grant it alſo. But yet the belief of Hell is a preſervative from ſin in ſome meaſure, and keeps wicked men (ſo far as it is believed by them) from ſinning with ſo much greedineſs, ſecurity and peace as otherwiſe they would. As the Laws of the Land

Examined.

against Robberies and Murders, do keep men from committing such crimes so often and so securely, as otherwise they would do, though they do not wholly restrain them from those crimes. And now let us examine his Reason or proof, *viz. Because the greatest sinners do believe there is a Hell, and yet sin still as much as ever*; This saith he, maketh it evident, *that the belief of Hell is no such preservative against sin.* But this proof proves nothing, nor would he himself like of it in another case: for (if he be not an Atheist) he will easily grant, that the belief of a God doth really tend to cleanse mens hearts and reform their lives: yet there is not any grosser wickedness in the world than those that are committed by some who profess to believe there is a God, and do believe it after a sort (and would abhor that man that should say there is none) He adds for confirmation as follows — R. *for though they be never so wicked, yet they hope the Torments of Hell, which they believe do not belong to them, or that they may repent before they dye*, &c.

Just so may I say of the other. For though men believe there is a God, yet they (too often) hope that he sees them not, or that he is not much offended with their wickedness, or the like. And yet I will not doubt but the belief of a God tends in it self, to do some good upon men, (nor doth my *Author* himself imagine that an Atheistical opinion is a friend to Religion, but an enemy it.)

And secondly, what doth he mean by a Belief of Hell torments? If he mean it of a slight belief, a fleeting opinion that they are real, while they know little reason why they should believe them, but only because others are of that judgment; This I confess is no great preservative from sin, but a grounded and fixed belief of them is assuredly a great preservative from it as was seen before.

P. 103. The following lines contain no great matter, but only a story of a drunken *Arminian*, that said he was at present in a state of Damnation, but to morrow (when sober) should return into a state of grace. And why might he not have told us as well of *John a Leydon*'s many Marriages, or *Knipperdoling*'s Breathing upon the people when he bad them receive the Holy Ghost. And what if the *Arminian* spoke so sottishly when he was drunk, or were of the same principles when he was sober, yet he never was so blind when drunk, or so bold when sober, as to deny there is a Hell, and to compare the terrors and torments thereof with the flames of Purgatory, and the Chimerical Bul-beggars that women sometimes fright little children with, as he hath done, in page 88. and 90. of his admired Book.

Secondly,

Secondly, he proceeds after this manner.

R. —*If fear of Hell were a preſerver againſt ſin, then thoſe that are delivered from that fear (and believe they ſhall be ſaved) would ſin more than others, which is not ſo.* His ſecond Reaſon. p. 104.

Very true, if they have nothing more or better to preſerve them from ſinful courſes; but if they have the love of God and holineſs in their hearts, they will ſhun the ways of ſin, though freed from the fears of Hell. In a word, though the godly would eſchew evil when he is freed from the fears of Hell, yet the wicked man would follow it the more if he were ſo. And I doubt not but many ſuch have been more bold to do wickedly ſince his Book againſt Hell came into the world, than ever they were before.

In the 105. page, He hath nothing that is worth a large conſideration, yet that which may ſeem any thing pertinent ſhall not be omitted, *viz.* [That the luſts of men are ſtronger than the fears of Hell.] No wonder if they be ſo in this Age, wherein ſuch a skilful workman as Mr. *R.* hath uſed all his craft to make them believe there is no Hell. But if men's belief of it were ſtronger, the fear of it would prevail againſt their ſtrongeſt ſinful luſts, ſo as that they would not give themſelves over to follow and fulfil them in their ordinary courſe. p. 105.

In the 106. page, He hath ſeveral Texts of Scripture, as *Pſal.* 19. 11. *Malachi* 2. 2. and others, which tend not ſo much as in ſhew to confirm that which he had undertaken to prove. But poſſibly he might ſuppoſe that ſome will think the better of his Book when they ſee ſo many Scriptures in one page, though they be not ſerviceable to his deſign. And having ſpoken ſomewhat Heatheniſhly before, he will now make his Reader amends in part with a Divine Axiome of his own in the 106. page line 3. [If ſinners could enjoy all the pleaſures of ſin for a ſeaſon, yet they will find that they have made a bad bargain of it.] Which I confeſs is a truth; but it will better appear to be ſo by my Doctrine, than by his. If they live and dye ungodly, and ſo come to everlaſting miſeries, they will ſee what a bad bargain it was to purchaſe thoſe miſeries with the pleaſures of ſin for a ſeaſon; but if they be turned into nothing at the day of Judgment (as he would have us think) Then (in that ſtate, if I might call it a ſtate) they could not be ſenſible of any of their follies, in chuſing the pleaſures of ſin before the pleaſures of piety. Doubtleſs too many in the world (yea too many that I know in the world) would think it no very hard bar- p. 106.

The fruits of Mr. R's Doctrine.

gain, but rather account it a happineſs in ſome degree, if they could but pleaſe themſelves (as they would) with their lyes and ſlanders, their malice and profaneneſs, *&c.* and be aſſured at the ſame time, that they ſhould ſuffer no worſe puniſhment than to be turned into nothing. (after they had wrought all the miſchief they are able.) Would they not then be content (if the Laws of the Land would allow it) to hear a Sermon but once a year? and caſt off the very ſhew of Religion? Would they not be content to ſit round a Barrel (in the midſt of a Green) on the Lord's day in the Afternoons (yea in the Forenoons too) and deſire no better company than New Cards and Old Stories, all the day long? Would not a deſperate Damning Gallant be more welcome to them than a Preacher? and his ſhameleſs, Whoriſh, Heatheniſh Boaſtings be more pleaſing to their honeſt hearts, than the beſt Sermons of the other? Yea, would they not count him a uſeleſs creature, and think him unworthy ſo much as of the dregs of their Merry-go-down, for all the pains that he took to prevent their Damnation? For if it can do them no more hurt than to conſume them to nothing, they will not much value it, ſince that which makes an end of them, will alſo make an end of their Sorrows: and that it will do no worſe, they have this pamphlet to perſwade them; but let them not truſt to it, for its Author was not infallible: Mr. *Samuel* was no Prophet, nor Mr. *Richardſon* any of thoſe that wrote by the Spirit. And what he pretends for it from [the Deſtruction] of the wicked, hath received a cenſure in the firſt Chapter.

p. 107, *&c.*

In the 107. page, and thoſe that follow to the 113. page, he ſpeaks little or nothing that needs to be examined by me, for it tends not (ſo far as I can apprehend) to ſtrengthen his cauſe in general, nor to confirm that particular point, which he hath laſt endeavoured to defend. And having no more to ſay to him as yet, I ſhall clear one truth, which tends to make my way the plainer when I ſhall meet with him again, *viz.* when I come to take a view of his conſiderations, *&c.* in the 113, 114. pages, and the reſt. The truth that I aſſert (in this caſe) is thus: That the fallen Angels ſhall be puniſhed with everlaſting puniſhment, *Matth.* 25. 41. We read of everlaſting fire prepared for them, therefore they ſhall ſuffer everlaſtingly in it, for if they ſhould ſuffer in it but for a time, to what purpoſe (to ſpeak with Reverence) ſhould everlaſting fire be prepared for them? The word everlaſting, which hath hitherto been looked upon as one of the ſaddeſt properties of that fire, would ſignifie very little in point of Terror, if it did not ſuppoſe the everlaſtingneſs of their puniſhment, for whom it is prepared. As the

The endleſs puniſhment of the Devils proved.

durable-

durableneſs of a Dungeon or Priſon will be matter of ſmall conſideration to thoſe that ſhall endure but a little while in it.

And their perpetuity under puniſhment may alſo be cleared from their perpetuity in ſinning (their everlaſting impenitency) The Devils are paſt all true repentance for their ſins, and therefore they that continue impenitent are called the children of the Devil, *ye are of your father the Devil*, ſaid our Saviour to the obſtinate Jews of old.

And if the Devils will never truly repent of their ſins, what wonder if they never be releaſed out of puniſhment? (yet I do not conclude they ſhould be forgiven if they ſhould repent, for God hath not made any promiſe of Mercy to them upon any terms, nor hath he provided any Mediator for them.) To which I might add (as equally ſerviceable to my preſent purpoſe) thoſe places of Scripture, that tell us, that *the ſin againſt the Holy Ghoſt ſhall never be forgiven*. And if it never be forgiven, they that commit it ſhall never come out of puniſhment after the day of Wrath is come upon them. Matth. 12. 32.

And thus we have ſeen the certainty of the Devils everlaſting puniſhment, which of it ſelf will cut aſunder the ſinews of ſeveral of Mr. *R*'s Arguments as ſhall be ſeen in the next Section.

CHAP. III. SECT. II.

The ſtrong man armed, and his ſtrength diſcovered, or Mr. Richardſon's *deep conſiderations conſidered.*

HItherto he hath fought (as it were) at a diſtance, but now (in the following part of his Pamphlet) he comes more cloſe, and ſtrikes down-right blows upon the Antichriſtian Prieſts and all ſorts of Prieſts (to uſe his own words) that ſo he may, if it be poſſible, beat them out of their fond conceits about the everlaſtingneſs of hell torments. And though the number Seven be accounted a Number of perfection, yet he will go as far as Ten: for ſo many conſiderations it hath pleaſed him to offer us in the 113, *&c. pages*. And though his folly hath been ſomewhat evident by what hath been ſaid, yet I think I may affirm the ſame of it, which the Queen of *Sheba* once did of *Solomons* wiſdom, that one half of it (Reader) hath not been told thee, *p.* 113. *l.* 1. P. 113.

Mr. R.—— *Several conſiderations that there is not to be any puniſhment that ſhall never end.*

B. O fortunate ſir, what happy Planet were you born under that ever you ſhould be able (and willing) to do ſuch a great work as this, and ſo effectually to ſtrengthen the hearts of the enemies of God in their moſt raging reſolute wickedneſſes? Well: If you make good what you have undertaken, you ſhall ſurely have the credit of it —— *& eris mihi magnus Apollo*, yea, and for your diligent endeavour in this kind, you ſhall (by my conſent) refreſh your heart with *Malmsbury* Ale, be a Chaplain to Mr. *Hobbs*, and contemplate the beauty of his famed *Leviathan*.

But let us come to the work, and conſider a little your ſeveral conſiderations, and we will not diſturb their good order, but take them, one after another, as they come to hand.

R.——p. 113. l. 6. *firſt we do not find the place of Hell mentioned in any of the ſix days work of God, and if it be not found in Gods Creation, it is a ground for us to judge that it is of mans Creation*, viz. *a vain imagination*, &c.

B. Theſe are plain words indeed, and he hath ſpoken no parable therein, but how well he hath ſpoken a few words will diſcover. For firſt, how would he behave himſelf if he were to diſpute with any ſuch as the *Sadducees* of old, who held there was no Angel or Spirit? for they might very eaſily argue thus -----We read not in the Hiſtory of the ſix days work, of the Creation of Angels, therefore there be no ſuch creatures in the world. If Mr. *R.* denies the propoſition, he muſt forget the firſt of *Geneſis*, or ſhew us ſome place of it that mentions the making of Angels, which he cannot do. If he deny the conſequence, he muſt diſparage the Learning of no leſs man than himſelf: for his is juſt of the ſame complexion, There is no mention of a Hell in the ſix days works, therefore there is no Hell---ſo that if this conſideration will prove there is no Hell, it will alſo prove there is no Angel, and conſequently no Devil neither (for Devils are confeſſed to be no other than wicked Angels or Spirits) and if ſo, the Damner's imprecation [the Devil take me] will be only Nonſenſe and not profaneneſs or wickedneſs.

Mr. R's firſt conſideration proves as well that there is no Angel.

2. May he not at the ſame charges prove (as well) that there is no place

Nor Heaven of Glory.

place of glory for the Righteous, as that there is no place of torment for the Wicked? for 'tis a queſtion whether the Heaven of Glory be mentioned in the firſt of *Geneſis* or not. It is ſaid indeed there [God created the Heaven] but the *Hebrew* is rendred by *Fagius*, *Cœlum hoc*, *i. e.* This Heaven, that is the viſible Heaven: and other good Divines are not afraid to ſay, that *Moſes* in that Chapter meant only to reckon up the viſible works of God (in the former part of it) and yet I ſhall not doubt whether there be another Heaven above that, becauſe I am not certain that any ſuch is intended in that place; but do believe it becauſe of the Teſtimony of other Scriptures: and ſo will I believe there is a Hell, becauſe it is mentioned in other places, though it be not in the firſt of *Geneſis*. *Vid. Synopſ. Crit. in Gen.* 1.

His ſecond Conſideration is no leſs vain than the former, as thus:

——*R.* Solomon *was the Wiſeſt of men, and yet in his writings he mentions no Hell, nor any everlaſting Puniſhment*, &c. *which he would have done if he had known of them.* p. 114.

B. What doth he think of *Proverbs* 15. 24. *The way of life is above to the wiſe, that he may depart from Hell beneath.* Doth not *Solomon* ſpeak of Hell in that place, or can he perſwade us that it means no more than the grave, when experience ſhews that the beſt and wiſeſt do not ſcape that no more than the worſt: yet that Hell (there mentioned) is manifeſtly ſuppoſed to be ſuch as the wiſe (*walking in the way of wiſdom*) may certainly eſcape. 2. Chriſt was wiſer than *Solomon* himſelf, and he hath told us of [everlaſting puniſhment] whether the other hath or not. 3. *Solomon* ſpeaks not (at leaſt not plainly) of the Deity of the Holy Ghoſt, of the union of the Divine and Humane Nature in the perſon of Chriſt, or of the imputation of his Righteouſneſs to believers; yet Chriſtians have believed thoſe points, and I hope the *Socinians* ſhall never baffle us out of our Faith therein. In a word, though *Solomon* were the wiſeſt man, yet God never intended that all Truth ſhould be compriſed in the ſmall Books that he hath written. Matth. 25. 46.

In his Third Conſideration, he tells us (out of the *Hebrew* Doctors writings) of the ſeven thouſand years, in the world to come in which all Souls ſhall be bleſſed] If ſuch a piece of *Jewiſh* learning be pleaſing to ſuch a Rabbi as Mr. *R.* yet that's little reaſon why I or other Chriſtians ſhould be in love with it; and I think it more worthy to be ſlighted than to be anſwered. And that which he concludes with [The *Jews* were great ſearchers of Scripture, and if everlaſting puniſhment were p. 115.

were to be found therein, they would have seen it.] This, I say, is as little to be regarded; for no wise Man ever thought that the *Jews* ever saw, or acknowledged all Scripture-truths, they had as many errors and weaknesses as other Men.

p. 116. R.--------*The Saints recorded in Scripture, did not believe there was any punishment for any to endure, that shall never end; for in their penitential confessions, they do not confess such punishment to have been deserved by them:* Dan. 9 *To us belongs confusion of face.* (This is his fourth Consideration.)

p. 117, 118. And in the following Lines, we have the second part of it, to the same Tune, in these words.——

--------*We do not find that ever they gave thanks for such a deliverance, or so much as prayed for it; which yet could not but appear the greatest deliverance, if they had known of it.*

B. The substance of this Reasoning is thus: [The Saints did not confess any Everlasting punishment to be deserved by them, *&c.*]

I answer. Yes, they did implicitly confess so much; for, in the Text he mentions, in 9. *Daniel, To us belongs confusion of face,* it is not limited to temporal confusion, and therefore may fitly be extended to Eternal confusion. *Psal.* 44. 23. They pray thus [*O cast us not off for ever.*] which was an acknowledgment, that God justly might have cast them off for ever, for their sin. And in *Psal.* 79. 5. *Lord, wilt thou be angry for ever?* Is not that an acknowledgment, that he might pour out his anger upon them, (*i. e.* punish them) for ever for their sins?

Psal. 44. 23.

And if it were as he would have it, the Argument would prove but little, for the Saints in Scripture did not expressly confess, that they deserved to be given over to the Devil's Tyranny, to be possessed, and terrified, and tormented by him, and yet Christians will not doubt but their sins deserve so much.

To the 2d. part. And the other may be answered as easily; for though I should grant, that the Saints in Scripture did not expressly give thanks for their deliverance from endless punishment, yet that is far from proving, that there is no such thing: for they did not give thanks in that manner for Heaven it self, and their appointment to it, yet we are very sure that there is a Heaven, and that they are appointed to it.------

2. I do not remember that ever they said, [we give thee thanks, O Lord, for giving us thy Holy Spirit to instruct us] and yet the Text tells, that it was so in those very words: *Thou gavest also thine Holy Spirit to instruct them:* And yet they could not but know that it was a very great benefit; (to allude to my *Author*'s expression) Nor did they pray (expresly, and *in Terminis*) to be delivered from evil spirits, and their malice and violence: Yet I verily believe they want not will nor power to do us violence, (every Hour in the Day) if our God did not over-rule, and restrain them. Nehem. 9. 20.

Consid. 5. ----- R. *Christ, when on Earth, did weep for the* Jews, *because of that desolation that was to come upon them: would he not much more have spoken of a punishment never to end, and have wept for them that should suffer that, if there were any such to be endured by any?* p. 119.

B. It is not unfit to be noted, how blind those Men are that have not a mind to see the Truth. [He would have spoken of such a Punishment, if there had been such, *&c.*] As some Men will face us down, (and vow most stoutly) that they did not those things which we saw them do; So Mr. *R.* by that speech of his, would make Christians believe, that our Lord never spake any thing to that purpose, when they have often read his plain words concerning it, (*Matth.* 25. last Verse, [*These shall go away into everlasting punishment.*]

But saith he, [He would have wept for them that should have suffered such a Punishment.] And so he might for ought he knows to the contrary, for many things that Jesus did are not written. (*Joh.* 21.) But it is not written so of him: True, but what of that? for in the Gospel we read of some that should dye in their sins, and be shut out of Heaven, *Matth* 7. 14 *&c.* and yet we read not that he wept for them, which notwithstanding was a misery in the saddest sense.

His 6. Consideration is an Assertion, That Scripture maketh no mention of any Punishments, but those in this life; which certainly argues more strength of his Brow than of his Brain, and will not be believed by them that believe the 25. of *Matth.* (to mention no more at this time) for therein we find a Day, wherein all Nations shall be gathered before Christ, and have their sentence according to their works, to everlasting life, or punishment: (which will be after most of them have been dead a long time, as I need not prove to them that believe that Article of our Creed, that *He shall come to judge the quick and the dead.*) p. 120. 31. to the end.

There is nothing more that needs to be considered by me, but only his heaping up Texts of Scripture one upon another; for upon this occasion, (in this 120. page) he hath as many Texts as Lines, which yet prove no more, [that there shall be no punishment after this life] than Mr. *Hobbs* his Latine Epistle to Mr. *Wood*, will prove Dr. *Fell* to be no Scholar. (And this, *Reader*, may be a caution to thee, that thou dost not always conclude the Excellency of a Book, or a Sermon, from the multitude of Texts of Scripture that are alledged therein, for a Man may name many, when most of them are little to the purpose they are brought for, and then they will profit thee no more, than the Meat that goes beside thy Mouth will nourish thee: 'Tis not how many Texts, but how pertinent to the point in hand, that is to be most regarded.)

p. 121. R. —*God's punishment of sin is not of so large an extent as his mercy*, Psal. 108. *Thy mercy is great above the Heavens:* (And more of the same excellency, which they that want may read in the same page, I shall not trouble my self to transcribe it.)

B. We would know what he means, when he saith God's punishment of sin is not of such a large extent as his mercy.] If he mean, that the principle of it, and whence it flows, *viz.* God's Justice is not so extensive as his mercy, I may safely deny it; His Justice being Infinite, as it is the Justice of an Infinite Being: If he means it of the exercising mercy, and his inflicting punishment; Then I say in like manner, that the objects of punishment are as many, yea more than the objects of his special and saving mercy: All that live and dye ungodly shall feel his vengeance, and they are without controversie the greatest Number.

Matth. 7. 14, 15 *Wide is the Gate that leads to destruction, and many there be that go in thereat*; and (on the contrary) *Narrow is the way that leadeth to life, and few there be that find it.* That of the *Psalmist*, [That his mercy is great above the Heavens] signifies no more than the Infiniteness of his mercy, in that it knows no bounds, but was from everlasting predestination, and shall be to everlasting glorification upon the objects of mercy, even them that fear him; but doth not intimate that he will actually pardon more sinners than he will punish.

p. 122. R. — *Death (in* Job*) is called the King of Terrors, therefore Death is the greatest punishment, and the most terrible*;

Job 18. 14. *But if there were an everlasting punishment after Death, that*

that would be the King of Terrors, for Death is not terrible in comparison of that.——

B. This reasoning is not so strong, as at first view it may seem to be, and is very far from proving, that Death is the worst punishment, that ungodly sinners are subject to.

For first, What necessity is there of expounding *Job* 18.14. of *death?* The Text doth not mention Death, and I know nothing in the Context, that will force us to interpret it thereof. The Learned * *Mercerus*, a Man well skilled in the *Hebrew*, renders it by *gravissimos terrores*, which may be in this life, as well as in another: The King of Terrors, by a common *Hebraisme*, signifies powerful, commanding, conquering Terrors, which may be fitly understood of the Soul in its separated state, when the Terror of the Lord, and the immediate impressions of his wrath have taken hold upon the impenitent Soul.

* *Interpretum pene dixerim, Coryphæus. Uti Doctiss. Polus in præf. ad vol. 2. Synops.*

Well, but my *Author* will not so easily yield to have it understood of any thing but Death, because that is most for his design, wherefore let us see if (taken in that sense) it will be any help to his cause; and I shall not fear to undertake the Negative. I will prove, I say, that it will not: For, the King of Terrors is but [most terrible] if we make the most of it that we can. Now Death may be said to be most terrible, though there be a greater terror after Death; For [most terrible] is not necessarily the very uttermost terror that can be, but in general very terrible. As when the Thunder shook down the Houses in *Amsterdam*, upon the Heads of them that dwelt therein, it may lawfully be said, that it was a most terrible Day to them, yet the Day of Judgment will be more terrible than that, wherein the Heavens being on fire shall be dissolved, and the *Earth with the works therein shall be burnt up*. So when Men are said to be most excellent Scholars or Souldiers, we mean only that they have very good skill in Armes and Arts, but not that they do exceed all others therein. And in a word, the Scripture-phrase is Consonant to this; for, in *Ezekiel* 33. the Lord threatned to lay *the Land most desolate*, yea he assured them of it, [I will lay it *most desolate*] and yet it suffered not a greater desolation than other Lands had suffered, and doubtless not so great, in all respects, as the Land of *Sodom* had done: So that [most desolate] is in substance no more than very desolate: And so understand the King of Terrors, or most terrible, of that which is very terrible, as Death may be, (and is to many) though there be a worse thing after Death, to them that dye in their sins. And indeed Death is most terrible, as it hath relation to

2 Pet. 3. 10.

Ezek. 33. 28.

that which comes after it ——— (which is enough for this new cavil.)

Consider. 9. *R.*---*Sin is punished to the full in this life*, Ezek. 36.18. *I poured out my fury upon them:* (then he adds) *would ye have it to be punished to the full in this life, and afterwards with a punishment never to end?* ——— then after some extravagancies he adds in the next page [*'tis as disagreeable to justice to punish sin twice, as to receive the payment of a debt twice.*]

p.123, 124.

B. Herein (I confess) he hath hit the mark as well as if he had been *Thomas Gunne* himself: for the whole state of the question turns upon this hinge [whether sin be punished to the full in this life] And as Mr. *R.* and I can agree but in few things, so in this we differ as much as may be, for I say it is not, and my reasons are these. 1. Because many ungodly men have had a continued state of prosperity, and scarce ever felt any thing that they accounted a punishment (yea, nothing more common than for such persons to conclude their sins are pardoned because they do not find themselves punished for them) *I was envious at the prosperity of the wicked*, and in the following words he tells us, *they are not in trouble like other men* (nor doth he intimate any visible Judgments that come upon them in this life.) And can Mr. *R.* perswade himself, that the sins of such men were punished to the full in this life? 2. Because the day of wrath is after this life, even at the coming of Christ. See *Job* 21.30. compared with the Text in the Margin *. 3. Because their sins make them worthy of everlasting punishment. See the first *Chapter* of this Book, in answer to the question how it is just to punish temporal offences eternally?

Psal. 73. 1 to 6 verse.

*2 Pet. 2.9.

But (on the contrary) my Author contends that sin is punished to the full in this life, or at least he saith so, if we can take his word for it. But how he will prove it who can tell? For those texts of Scripture which speak of *his pouring out his fury upon the wicked in this life*, as *Ezekiel* 36.18. are far from proving that there is no wrath for them in another life. Yea, so far, as that they will manifestly prove the contrary: for if God punish sin in the day of his Patience, how much more will he punish it hereafter in the day of his wrath, which is called the *day of the Revelation of his righteous Judgment*, and the *day of perdition to ungodly men*, in 2 *Pet.* 3.7. *They shall awake to shame and everlasting contempt, after they slept* (as it were) *in the dust of the earth*, *Dan.* 12. and yet we know many of them have been brought to

Rom. 2.5.

shame

ſhame in this world, and ſuffered ſhameful deaths for their crimes.

But it is not agreeable to juſtice to puniſh ſin twice, no more than to receive the payment of a debt twice, (ſaith Mr. *R.*) *Object.*

But certainly God beſt knows what is juſtice, and what is agreeable to it, and there is no unrighteouſneſs in him, and his word tells us of wrath to come as well as wrath preſent, and of everlaſting puniſhment as well as temporal, *Matth.* 25. 1 *Theſſ.* 1. And the puniſhment he will inflict upon the impenitent in another world, will be ſo far from any appearance of injuſtice, as that it will be the *revelation of his righteous judgment* in the Text aforeſaid. Nor is it any ſhew of injuſtice to puniſh ſin twice unleſs the former were as much puniſhment as ſin deſerves, (as a man may juſtly be required to make ſeveral payments of a debt, when the firſt payment is not to the full) and if my *Author* can prove that ſin deſerves no more or longer puniſhments than the puniſhments of this preſent life, he will ſhew himſelf a man of rare acuteneſs. *Solut.* 1 Theſſ. 1. 10. Rom. 2. 5.

His Tenth conſideration is little different from the former, it being an aſſertion of the like nature, *viz.* That there is not a worſe thing than Gods fury, wrath, and anger, and theſe (ſaith he) are poured out in this life (he means to the full ſo as that there ſhall be no more of it remaining for any man in another life.) And how will he prove that theſe are poured out to the full in this preſent life? Why, by theſe places, *Pſ.* 78. 49. *Pſ.* 85. 3. *Job* 14. 13. The former he renders thus, *he poured out all his fierce anger*, but by his leave, the Text ſaith no ſuch thing, but rather thus, [he caſt upon them the fierceneſs of his anger] or as *Junius* renders, *æſtum iræ ſuæ*, the heat of his anger, namely, by bringing great calamity upon them here in this world: but how will that prove there is no puniſhment for the impenitent of them hereafter? *Conſider.* 10. *His abuſe of Scripture.* p. 125.

So *Pſal.* 85. 3. is ſpoken of Gods own people, whom he would magnifie his Mercy upon [Thou haſt covered all their ſins, Thou haſt taken away all thy wrath, *viz.* from them whoſe ſins he forgave:] But muſt it be ſo therefore with his Enemies too, that dye in their ſins and would never conſent to forſake them while they lived? So upright *Job* ſpeaks of wrath that would be paſt as to himſelf: But muſt there be no wrath hereafter for the miſchievous Hypocrite? Sure that was far from his thoughts: *The Hypocrites in heart do heap up wrath*; (*viz.* againſt themſelves, as 'tis plain and needs no proof.) Wherefore if he blame thoſe that make too bold with the Scripture, he muſt needs paſs a hard cenſure on himſelf too. *Job* 36. 13.

Yet there is one phraſe which (to the men of his Religion) may ſeem to favour his aſſertion, *viz.* [the accompliſhing of God's anger, in

Ezek. 5. 13. Considered.

this world] *Ezek.* 5. 13. *Thus will I accomplish mine Anger, viz.* by the Judgments mentioned in the verse before, Famine, *&c.*

But those people there spoken of may be considered either personally, or civilly and nationally: his anger may be accomplished as to National judgments, when it is not so as to personal punishments, as in *Sodom*, &c. 2. We may take the word Anger for the threatnings of punishment which he had made against them in particular, as *Rom.* 1. 18. *The wrath* (*or anger*) *of God is revealed from Heaven*, i. e. His threatnings are set forth. So here *v.* 12. *A third part of thee shall dye with the Pestilence, and with Famine shall they be consumed*, &c. Then it follows, *Thus* (v. 13.) *shall my Anger be accomplished*; as much as if he had said, *Hereby shall my threatning of judgment* (in the 8 and 9 verses) *be fulfilled and made good.* And what is that to prove that there is no worse thing for the worst of them than temporal judgments and corporal death? Surely they that can gather such a conclusion from it, are as bad Logicians as the *Mahometan* Priests, that he so merrily mentioneth in the former part of his Book. Thus, *Reader*, I have considered his various considerations, and they that duly consider what hath been said in answer to them, will not be rung to sleep (in their sins) by the Musick of those sweet sounding Bells.

CHAP. III. SECT. III.

Mr. Richardson's *Richest Learning discovered, or his many infallible proofs disproved.*

R.----p. 126. line 6, and 7, &c. *many infallible proofs that there is not to be any punishment after this life that shall never end.*

B. UNgodly sinners are more than secure enough in their evil wayes, though we tell them never so often (from the word) of the Everlasting Miseries they are liable to: How safe then may they think themselves now, when such a man as Mr. *R.* hath given them, not only some Conjectures against them, or probabilities of escaping them, nor barely some various Considerations to comfort their hearts against

againſt the fears of Hell; but proofs to the contrary, yea Infallible proofs, and many of them too, that ſinners may take their choice, and ſee which likes them beſt: (and which they may beſt truſt to, to ſecure them from the ſtorms of endleſs wrath.) Will they not now bleſs themſelves in their iniquities, and think themſelves almoſt as ſafe in a way of ſin, as in a way of obedience? and go as chearfully to a Play-houſe, or a worſe Houſe, as to a Steeple-houſe? (to uſe the witty word of the religious Separatiſts.) And now by all means let us take his infallible proofs, ſince we may have ſo good a bargain in them, *viz.* more than Nineteen to the Dozen, for he mentions no leſs than Twenty of them. And (by the way) was it not ſtrange, (yea moſt exceeding ſtrange) that there ſhould be ſo many proofs of it to be found, and yet none of them appear to the eyes of his many Betters, ſuch as St. *Auſtine*, *Chryſoſtome*, *Calvin*, *Beza*, *Whitaker*, *Whately*, *Perkins*, *Bolton*, (and ſuch like) that are mentioned by my *Author* himſelf, and are confeſſed to be pious, as well as Learned Men. It ſeems their Prayers could not obtain that meaſure of Illumination (in this particular) which his have done: (for he hath made this diſcovery, not only by the ſtrength of his wits, but alſo and eſpecially by the fervency and frequency of his Prayers, as he tells us in the Epiſtle to the *Reader*, in theſe words---------I upon often ſeeking God, and diligent ſearch, *&c.* am fully perſwaded that it is the truth which I contend for.-------) Well, but whatſoever his perſwaſions may be, we muſt not be perſwaded by him any further, than we have reaſon for it; Let us conſider his infallible proofs, (and if they prove to be infallible, I will confeſs Him to be as good a Man as the *Pope*.)

R.—— Proof 1. *The Scriptures hold forth no ſuch thing; and we ought not to preſume above that which is written, Things revealed belong to us*, Deut. 29. p. 126.

B. They that purpoſe to poiſon Men are not wont to give them pure poiſon, but rather to mix it with ſome thing that is good and wholeſome, that it may go down the more freely, (and unſuſpected:) So they that lye in wait to deceive the weak, and to corrupt their minds with peſtilent Doctrines, and Opinions, will not preſent them with any thing leſs, than a mixture of Truth and Error together, that they may receive the one to make way for the other. Juſt thus hath my *Author* done herein; for as it is a truth that revealed things belong to us, ſo it is as apparently falſe, that the Doctrine of Everlaſting Puniſhments for the wicked in Hell, is not revealed in Scripture: See the 1. Chapter of this Book.

R. Proof

R. Proof 2d. *Their Opinion of a Punishment never to end, is contrary to the Word of God.*--------

B. The Devil is a Lyar, and his Servants (to my knowledge) do not always speak true, and many times also they have as little of shame in them, as they have of truth or goodness in them. But how shall this (which he hath said) be proved? Why thus.

p. 127. ---------- *From those places of Scripture, which speak of everlasting life, as the proper portion of Believers, as in particular,* John 3. last verse. *He that believeth not the Son shall not see life: and several other Scriptures to the same purpose.*

B. But if this be an infallible proof, I am very much mistaken: It is not such indeed, nor doth it look like such to the eyes of them that understand it. Let us observe the nature of it. [He that believeth not shall not see life.] whence he would have us conclude, that such a person shall not live for ever, and consequently not live in Punishment for ever. But what reason is there, why we should make any such conclusion from thence? for [to see life] in that place doth not signifie barely to have life, or to be alive, for so it is not a truth, since they shall live again at the last Day, and be raised out of their Graves, *Joh.* 5. 29. yea be raised incorruptible, in 1 *Cor.* 15. and many other places. Wherefore to see life is a figurative expression, for as by life is signified glory and happiness, (life being naturally the sweetest thing, and so very fit to express the state of glory by) so by seeing is meant enjoying; As
Matth. 5. 3. when it is said, *Blessed are the pure in heart, for they shall see God*; and
Heb. 12. 14. in *Heb.* 12. 14. *Without holiness no man shall see the Lord.* We know, and are assured from the *Revelations*, that every eye shall see the Lord, even the Lord Jesus Christ, who is Lord of all, and by whom all things were created, in *Colos.* 1. 16. and the most part of Men never were partakers of true holiness, nor ever will be; and therefore the most part shall see him without holiness. So that *to see* in that place must be meant of enjoying the Lord in glory, and so we grant none shall see him, in that sense, without holiness. And the like may be said of seeing good, (or good days) in 1 *Pet.* 3. it must needs be meant of enjoyment, and partaking that good, as 'tis plain. This therefore is no proof at all of it, (much less an infallible proof.)

The

The next attempt which he maketh for the proof of it, is from thoſe places of Scripture, where mention is made of their Periſhing and Deſtruction; *They ſhall be deſtroyed for ever, and the ungodly ſhall periſh*, and the like in the Book of *Pſalms*, and elſewhere. p. 128.

But for my part, I think it is the ſaddeſt deſtruction to be in a perpetual ſtate of miſery: This I ſay, is a more dreadful deſtruction, than to be annihilated, and therefore fitteſt to be called a deſtruction: And if he think the word deſtruction muſt ſignifie (of neceſſity) annihilation, and cannot ſignifie a ſtate of miſery and puniſhment, he had beſt remove thoſe difficulties that lye in his way, in my firſt Chapter, where the ſenſe of the word hath been cleared againſt the *Socinians*. And what doth he think (to mention but one Text for many) of the words of our God in *Hoſea*, *O Iſrael, thou haſt deſtroyed thy ſelf, but in me is thy help*: Hoſea 13. 9. Surely he doth not think it is meant, that they had turned themſelves into nothing, but that (by their ſins) they had brought themſelves into a miſerable condition, and made themſelves liable to greater miſeries.

In the following Page he runs very ſwiftly, and diſputes us into abſurdities after this manner,—The Word ſaith, *Their* p. 129.
R. *end is deſtruction, Philip.* 3. Their Opinion ſaith, *They ſhall never be deſtroyed, nor ever end*: The Word ſaith, *The*
(1 Cor. 15.) *laſt Enemy is Death*, Their Opinion ſaith, *There is a worſe thing after Death to be endured without end.*

B. There are a ſort of Men in the World that have wit and ſubtilty, and ſome kind of Learning too, that yet are little better than fools, for want of grace and holy wiſdom, to make a good uſe of their wits; and therefore we uſe to ſay of them, that they are ſimple and cunning. And whether my *Author* be not ſomewhat of Kin to theſe kind of Men, let my *Reader* judge: For in theſe laſt paſſages there is ſomething of ſubtilty, yea enough to deceive the ignorant and unſtable, and the Men that are inclining to his Opinion: but if we view them narrowly, they will not appear more ſubtile than ſilly. For the former runs upon a falſe ſuppoſition, that the deſtruction threatned to the wicked is a Natural deſtruction, whereas it means only a Moral deſtruction, *viz.* Condemnation and puniſhment, (as was ſeen before) But he ſaith, their end is ſaid to be deſtruction, which he thinks is contrary to us, who teach that there ſhall never be an end of them, but that they ſhall always remain under Puniſhment. But it doth not mean as he

would have it, that the destruction there spoken of, doth make an end of them, or imply the dissolution of their natures; for we have seen the contrary before; and if he entertain such a perswasion, he may easily be brought to believe, (upon the same ground) that Everlasting life (or happiness) will make an end of the Saints; for 'tis said, *Their end is everlasting life.* Wherefore by [end] we are to understand, their final, and unchangeable state and portion in another World; which is everlasting destruction (or misery) to the wicked, as it is everlasting life (or glory) to the Righteous. But of this I have said something before.

Rom. 6. 22.

The other labours under as much weakness as the former, for (observe) it is not said in 1 *Cor.* 15. that the last enemy is Death, (absolutely, as if there were no worse thing to come after) but thus only [*The last enemy that shall be destroyed, is Death*] where he leaves out that main passage, which carries the whole sense of the Text. Just as the Devil alledged the *Psalmist*, [he shall give his Angels charge over thee to keep thee] and left out the following words [in all thy ways, or the ways God hath appointed thee to walk in] See *Matth.* 4. 6. compared with *Psal.* 91. 11. Now we grant that Death is the last Enemy that shall be destroyed, though it shall not be the last evil, that by the wicked shall be endured.

1 Cor. 15. 26.

Vid. Muscul. *in Loc.*

In the next Page he heaps up many places, to prove that Eternal life belongs not to the wicked: To which I answer, by distinguishing of the word: if he take it, as the Scripture doth, for Eternal glory and happiness, I grant it: but if he mean it only of an Eternal continuance in life, (as life is opposed only to Corporal Death or Annihilation) then I say, it will agree to the wicked also, after the General Resurrection; as in its due place hath been manifested. The Devils shall not have Eternal life in the sense aforesaid, as it is promised to the People of God; but yet they shall be eternally alive, (and live the life of spiritual substances) else they could not suffer eternally in the Everlasting fire, as we have proved they shall.

p. 130.

R.—— *If Adam had never sinned, he should have dyed nevertheless. This is proved first, because he had a Natural body, and was of the Earth earthly; and therefore mortal and corruptible.*——

p. 131.

B. Whatsoever strength and goodness may be in this kind of Reasoning; it is no more than the World hath been acquainted with, before

fore ever it was bleſſed with the ſight of his Book, the Learned *Reader* may find it amongſt the moſt Reaſonable Doctrines of thoſe Maſters of Reaſon (as they would be counted) I mean the *Socinian* Hereticks. And it is eaſily anſwered, by diſtinguiſhing of the word Mortal. It may be taken two ways (as to this preſent caſe) either firſt to ſignifie a perſon that may die, and is capable of dying, and ſo I grant *Adam* was always mortal, (which his Reaſons ſufficiently prove) but if we mean it of one that muſt dye, I deny that *Adam* was mortal in ſtate of Innocency: for whatſoever may be ſaid of a poſſibility of dying, he ſhould never have been actually under the power of death, if he had not ſinned. *By one man ſin entred into the world, and death by ſin*, &c. They that would ſee a larger diſcourſe on this ſubject, may conſult theſe in the Margin, where they may ſee the Author of this opinion.

See Oſtorod. Inſtit. cap. 33.

Rom 5. 12.

A porta in Def. fidei. cap 27. *Aſſingii l. c. p.* 2. *l.* 5. *q.* 2.

R. ——Mr. *Bolton* ſaith, *If* Adam *had ſtood, he could not have conveyed to us a Body Immortal, or not dying*, in his Treat. of Heaven, *p.* 131.

B. This Gentleman's word is not overmuch to be valued as to the Authors he citeth, ſo he citeth Mr. *Bolton* here, *non bona fide*, as they ſay: in plain *Engliſh*, very corruptly. For in that place the words run thus [our condition, (ſpeaking of the Saints in Heaven,) is a thouſand times more happy and glorious, than if we had ſtood ſtill with *Adam* in his Innocency and Felicity; for if ſo, he could but have conveyed to us bodies Immortal, *potentiâ non moriendi ex Hypotheſi*, as they ſay, but in Heaven they ſhall be Immortal *impotentiâ moriendi*:] if he knew not what that means, for a few good words I ſhall be content to tell him; if he doth know, he cannot but know that he granteth no ſubjection to the power of death to proceed from the nature of *Adam* or his poſterity, but from their ſinfulneſs, and that they ſhould not have dyed but upon the ſuppoſal of ſin. And I think he hath done no good office, to ſuggeſt ſuch a thing as this concerning Mr. *Bolton*, to make the world believe that ſuch an able and faithful Teacher of Divine Truth, would play any (the leaſt part) of the *Socinians* damned Game. In the two following *pages*, he is very vain, and deſerves not my Ink to be ſpent upon him: and if I ſhould lay open all his weakneſſes, 'tis poſſible I might be thought to deal over hardly by him: thoſe therefore that little concern the point in hand, or are anſwered already I need not concern my ſelf with. I paſs therefore to the next: where the ſubſtance of his many words is thus in brief. [That if death be the

p. 132. *and* p. 133.

p. 134.

puniſhment of ſin, then Chriſt by freeing his people from the puniſhment of their ſins, muſt free them from dying, which he doth not.]

I anſwer, Chriſt by freeing them from the puniſhment of ſin hath alſo freed them from death, ſo far forth as 'tis a puniſhment, *viz.* from an accurſed death. The Faithful therefore though they ſuffer death, yet they ſuffer it not as a puniſhment, properly ſo called, nor in a way of vengeance, but in a way of mercy; and therefore bleſſed are they that dye in the Lord. That pale horſe though it ſometimes affrights them, yet it is ſent on a good errand, *viz.* to bring their Souls into the bleſſed preſence of their Lord and Saviour, which the Apoſtle aſſures us (in the ſame Text) is far better than to live with their friends in this ſinful world.

Philip. 1. 23.

In the 135, and 136 *pages*, there is nothing that I think it worth while to trouble my ſelf with, ſome things being beſide his purpoſe, and others in a great meaſure againſt it. And that which is for it [how do the wicked periſh for ever, if they muſt live for ever] is no new diſh, but only the old *coleworts* new ſodden, and how much it is worth is diſcoverable from that which was ſaid but a little before, to what he had offered about [eternal life] in *pag.* 130.

p. 135, 136.

R. —*Men build much in this point upon* [*the ſecond death:*] *but what that death is they cannot agree.*

p. 137.

B. I think he is much miſtaken in this, and do not doubt but Orthodox Divines are very well agreed in their Judgments about it, and deſcribe it with little variation one from another. But the main miſchief is, that their Judgment of it agrees not to his (and if his be infallible, theirs muſt needs be erroneous.)

R.—*Mr.* Perkins *ſaith, the Second death is a total ſeparation from God; and if ſo, it is not a puniſhment without end; and ſeeing God is every where, if they be any where how can they be abſent from God?*

B. But as Mr. *Perkins* was as wiſe a man as himſelf, ſo his ſpeech herein is not ſo abſurd, as he imagines it to be: yea, I doubt not but it is ſound and good; and now I ſhall conſider briefly what he ſaith unto it. 1. [if ſo, then it is not a puniſhment without end:] what warrant he hath to make ſuch an Inference from it, I for my part cannot underſtand: for what if that Separation be everlaſting (as we believe

lieve it to be) then it will be vanity to say so. (yea a contradiction too.) So that this Collection of his is utterly groundless, unless he understand this Separation to be by Annihilation; and if he do so, I have shewed the absurdity of it sufficiently already (in disproving the Doctrine of the Annihilation of the wicked.)

2. R. ——*If they be any where, how can they be absent from God, seeing God is every where*------

But certainly he must be a very silly man that can think Mr. *Perkins* was such a fool as to suppose that they could be absent from the Lord in a proper sense, or out of his presence. I dare say that was very far from his mind: and he needed no more to be taught the doctrine of God's Omnipresence, than wicked men need to be comforted by his Book (against the fears of Damnation:) yet because he hath mentioned the word [Absent from God] I may lawfully put him in mind of that Text of the Apostle, in 2 *Cor. while we are at home in the body we are absent from the Lord*: he did not think, he and the rest of the Faithful were where God is not, while they lived in this world, and yet he expresses it after that manner: because here they were as it were absent from the comfortable presence of God, in comparison of that comfort which their Souls should have in his Glorious Presence after they had left their bodies. So in this case we mean by the Second Death, the total and perpetual Separation of the wicked and impenitent from the comfortable Presence, and the glorious Presence of God; as when they shall be shut out of his glorious Kingdom, and depart from Christ to dwell with the Devil and his Angels. And though this be not a death (properly so called) yet it may fitly be called by that name, because of the terror of it, (Death being naturally the most terrible thing) as Heaven is fitly called Paradise, for the pleasure and purity of it, though it be not that place which was mentioned in the 2. of *Genesis*. And if a state of worldly troubles may be called a Death, (in 2 *Cor.* 1. 10. compared with the 8. *verse*) how much more may a state of endless punishment be called by that name? See *Rev.* 21. 8.

2 Cor. 5. 6.

Luke 13. 28.

Luke 23. 42.

And thus having vindicated Mr. *Perkins* from Mr. *R*'s cavils, I shall pass over the idle discourses of the 139 and 140 *pages*, and speak a few words of that which seems more worthy of my censure, in 141 *page*, thus,

p.141. R.——*We read in* Rom. 2. 31. *of very great ſinners, proud, ſpightful, Inventors of evil things, and ſuch like, yet the* Ro.6.21. *word ſaith not, that they are worthy of more than death: and if death be the end of theſe things, then there is not any thing to come after death.*——

B. This is a rare piece of Learning indeed, and ſuch as the common ſort of Preachers never had the confidence to teach their hearers either from the Pulpit or the Preſs. But that it may not be thought better of than it deſerves, let us examine it briefly: the main ſtrength of his Speech lies in this [That God hath not ſaid that thoſe wicked ones mentioned in that place, were worthy of any more than death] true indeed they were worthy of no more puniſhment than death, for that death there ſpoken of is nothing leſs than eternal Damnation: And thus the unpardonable ſin, called by St. *John*, *a ſin unto death*, that is, ſuch a ſin as neceſſarily and infallibly brings eternal damnation upon the ſinner. And that ſo great ſinners are worthy of more puniſhment than corporal death, I believe was ſcarce ever doubted of by any but Mr. *R.* (that ever were acquainted with Scripture, and the ſound writings that explain it) yea, I doubt not but the proudeſt *Jeſuit* in the world would eaſily grant it; and if it be needful to be proved, theſe conſiderations may be ſufficient for it. 1. That this is no more than the Beaſts and Birds endure who never ſinned: they dye and dye totally; whereas men though never ſo wicked dye only in their bodies (as all but *Atheiſts* will acknowledge) And can we think an obſtinate rebellious ſinner deſerves no worſe than that which the moſt harmleſs uſeful creatures do ſuffer?

1 Joh. 5. 16.

Sin deſerves worſe puniſhment then corporal Death.

2. That the beſt of the Saints ſuffer death as well as the worſt, yea, ſome of them have ſuffered much worſe; *viz.* by conflicting many years with horrid Temptations, to deſpair and the like, (as Mr. *Glover*, a moſt excellent Chriſtian, in the Book of *Martyrs*, is ſaid to have been in deſpair five years together.) And ſhall we think the wicked are worthy of no worſe evil than the beſt of God's children have undergone? God forbid.

p. 102. In the former part of his Book, He tells us of ſome Books that were burnt in *London* by the Hangman, and ſaith thereupon, the ſame Spirit is alive to burn this which he hath written. And I think it doth as well deſerve that honour as ever any book in the world did, as may appear not only by what hath been ſeen of it hitherto, but alſo

and

and especially by that which follows to the end of it, and particularly by this act of his, in this page I am upon: *viz.* by urging *Rom.* 6. 21. to prove that there is not any thing to come after Death: (to speak in his own plain words, *p.* 141. *lin.* 16.) Surely it is more than bad enough to doubt whether there be any thing to come after Death or not; much worse to hold absolutely, that there is not; for that contradicts the Scriptures, which tell us, that after Death there is a Judgment, and a Vengeance to be inflicted on them that obey not the Gospel of Christ, 2 *Thess.* 1. 9. *Hebrews* 9. 27. and in a word everlasting shame and contempt, (to the wicked, he means) *Dan.* 12. 2, *&c.* Heb. 9. 27.

But for a Man to act Mr. *R.*'s part, and to urge Holy Scripture in defence of such a Heathenish Opinion, who can imagine how horrible a thing it is in the eyes of God, (I doubt not but he would suffer worse than corporal Death for it, if God should deal with him after his deserts, what ever slight thoughts he hath of it) And how far these words [*The end of these things is Death*] I say how far these words are from proving, that there is no Punishment for any after Death, is so plain, that there's little need of any thing to be said about it, for Death here signifies (as before) Eternal damnation: As when it is said, *if ye live after the flesh ye shall dye*, that is, be Damned, *Rom.* 8. 13. (for however they live, they are as much subject to temporal Death, as 'tis clear.)

Proof 3*d.* R.—— *Their Opinion of a Punishment never to end makes not sin, but Christ to be the cause of their so suffering; for if Christ had not come, there had been no Resurrection, and if no Resurrection there could be no Punishment after Death: But Christ may not be supposed to be the cause of their Punishment, &c.* p. 146.

B. If this be a Proof, it is a very ugly one certainly, and will not be much valued by them that know what Christ, or Sin, or Punishment is. However, I shall not think much to say something to it. I confess Christ is said to be the cause of the Resurrection of the Dead: He is the efficient cause of the Resurrection of the wicked, as he is God of the same substance with his Father; and he is the Meritorious cause of the Resurrection of the Saints, as their Head and Mediator. (I mean as their Resurrection is a glorious Resurrection, in *Philip.* 3. 11. *If by any means I may attain to the Resurrection of the Dead.**) Now observe his Argument; Without the Resurrection, the wicked could not be punished

* *Intelligit non simplicem sed gloriosam.* Zanch. *in loc.*

niſhed after Death: Chriſt is the cauſe of their Reſurrection, (if they be raiſed) therefore if they ſuffer for ever, Chriſt is the cauſe of it, which is abſurd — This is manifeſtly his Proof in this matter: and how abſurd it is, may be ſhewed in a Parallel caſe, as thus: [Without life and ſtrength Men could not rob on the High-way: but it is God that gives them life and ſtrength, and without him they could not have them; therefore God is the cauſe of their Robbing] Would not a Chriſtian abhor ſuch a Reaſoning as this, yea, would not the Devil himſelf be almoſt aſhamed of it? and yet if I am not moſt exceedingly miſtaken, it is as good a Reaſoning as that of his, yea the very ſame in kind. If he had not forgotten all his Logick he might have remembred, that *Cauſa ſine quâ non*, is not a cauſe ſtrictly and properly ſo called, but only a prerequiſite condition, *&c. Sine ullo cauſali Influxu*, as the Learned *Scheibler* expreſſeth it. * If my Author had not had Ink and Paper, (or ſomething that might ſerve in ſtead of them) he could not have written theſe his many Infallible Proofs, yet (if we ſpeak properly) it was not his Ink or his Paper, or any ſuch thing that was the cauſe of his writing them, but his Error, and his deſire of defending it, *&c.*

* *Topic. de cauſis, cap. 2. Artic. 4.*

And ſeeing his great weakneſs in this particular, it will not be much amiſs to bring in to his Aſſiſtance the Learning of his Learned Brother Mr. *Tho. Hobbs* of *Malmesbury*, who, though (in ſome things) he ſpeaks more honeſtly than my Author hath done, yet is no approver of the Doctrine I contend for. For in his *Leviathan* (Chapter 44. *p.* 346. as the Reverend Dr. *Tully* citeth him in his *Expoſit. Symboli*) he ſuppoſeth the Everlaſting Puniſhment ſpoken of in the Goſpel, to be meant, not of every Damned Man in particular, but only to be ſpecifical, and to reſpect divers of them ſucceſſively, ſo as that one ſhould be puniſhed a time, and then be turned into nothing, then another to come in his place, and ſo ſoon as he is annihilated, another after him, and another (again) after him, and ſo on.——Which doubtleſs was the fruit of his own Invention, for I verily believe it never came into the Head of any Man before him. But I anſwer,

A Digreſſion to Mr. *Hobbs.*

Anſw. 1. By his leave, there can be no Everlaſting Puniſhment upon them at this rate, unleſs they who are firſt annihilated, are made alive again, after their annihilation, (for if they be all annihilated one after another, at laſt there will be no Puniſhment upon any of them) and to ſuppoſe them to be raiſed from the Dead to ſuffer for a time, and then to be annihilated, and afterwards to be made, and made alive again, that they may ſuffer again; This I ſay, as it would not be approved by other Chriſtians, ſo 'tis a queſtion whether it would not be looked upon as a great

great absurdity by himself. And he that can imagine such a thing as probable, may by the same perfection imagine them to be annihilated and made again (*& vice versa*) every Hours space: (for the Scripture saith no more for the one than the other) And he that can think so, must needs have a very working fancy, or (rather) a mighty Wind-mill in his Pate.

Secondly, If this might pass for true or probable, concerning the successive punishment of Damned Men, it might be thought so, in like sort of damned Spirits or Devils [That some of them shall be punished for a time, and then be annihilated, and others be punished, and so of the rest] which yet no Christian in the World (I believe) ever dreamed of. *Ans.* 2.

Thirdly, When they are raised from the Dead, *they shall be raised incorruptible*, so far shall they be from total corruption or annihilation. *They shall seek Death, but shall not find it.* Revel. 9th. *Ans.* 3. 1 Cor. 15.

Fourthly, The Text it self confutes this conceit, and shews us clearly, that the Everlasting Punishment shall be upon the wicked, (*in Individuo*) upon every particular Person among them that are found such at the Day of Christ. For the words are thus, *Matth.* 25. *v.* 46. *These* (*i.e.* these in particular) *shall go away into everlasting punishment*: as much as if he had said, Every one of them shall be punished everlastingly: as in *Revel.* 7. 14. *These are they that are come out of great Tribulation.* And if the former part of the 46. Verse doth not mean an everlasting punishment upon every one of the wicked in particular, how shall we be assured that the latter part of the Verse means the everlasting happiness of every righteous Man in particular? for I will be judged by Mr. *Hobbs* himself whether the *Greek* Pronoun (there used) do not denote a particularity as plainly in the one as in the other. But I need say no more to this Error of his, since that worthy Doctor (in the place cited) hath proclaimed its vileness in these words — *Regnum tenebrarum, de quo ibi delirat, maxime promovet, &c.* *Ans.* 4. (*p.* 142.)

And in the following Lines, he assures us, that Mr. *Hobbs* compares the state of the Damned, in, and under Punishment, to the troubles of a Married state here in the World: which was such a piece of wisdome, as his Parents (I dare say) did never teach him. And is accounted by the same pious Person not only ridiculous, but Atheistical: * And then he adds, [*Nec istam sanè circa Impios in orco suo Ethnicorum ullus* (*etiam dementissimus*) *insaniam unquam insanivit.*] In plain *English*, that the silliest Heathen never had such a mad conceit in his Head. Is it not strange Mr. *H.* doth not chastise him, by publishing a Latin Epistle con- * Dr. *Tully.* 143. *Lin.* 4.

cerning him; but if ever he ſhould, I hope the Printer will not give much for the Copy of it, leſt he ſhould be a loſer by it. (And if one Limb of his *Leviathan* be ſo monſtrous, what a frightful Creature may the whole *Leviathan* be?)

See B. ſh. *Bramhall* againſt it.

But now it will be time to return to Mr. *R.* to examine his Fourth Proof, which is thus.

His 4th. proof. p. 149.

> *Chriſt came to deliver his People out of the hands of all their enemies, and to ſave them from all the miſeries that they are ſubject to; but there is no mention made in Scripture of his delivering them from a puniſhment after Death.*—— So He, in *p.* 149.

Anſwered.

I anſwer: There is mention made of it implicitly and in ſubſtance, though not expreſly in thoſe very words: For it is ſaid, that *he redeemed them from the curſe of the Law*, *Gal.* 3. and *from the wrath to come*, in 1 *Theſſal.* 1. laſt verſe. In a word, The wicked ſhall ariſe out of their Graves to Puniſhment, and come forth to the *Reſurrection of Damnation:* from which Chriſt hath freed the Saints.

Dan. 12. 2. John 5. 29.

And here under this fourth Proof, for many Pages together, from the 150. to 161. he hath ſuch a wild Diſcourſe, as his Reader, I dare ſay, never met with in any other Book whatſoever: I ſhall not tranſcribe it at large, (for why ſhould my time be ſpent ſo vainly, eſpecially conſidering how much of uſefuller work I have to do) but ſhall only preſent thee with ſome of the choiceſt flowers therein, which will ſmell no whit better than ſtinking weeds: And the firſt is thus:

p. 151.

> R.—— *If a Puniſhment for ever be due to man for ſin, Chriſt muſt have ſuffered for ever to free us from it.*——

B. In theſe words we may note firſt his Opinion, and ſecondly his Proof of it. His Opinion (which they diſcover) is this, That everlaſting Puniſhment is not due to Man for ſin, or that he doth not deſerve to be puniſhed for ever for his ſin: It ſeems then, though he prayed for ſome things, (as he tells us in the Epiſtle to the Reader) yet he never prayed to be delivered from endleſs puniſhment, as ten thouſands of his betters have done, (and if God ſhould caſt him into it, he muſt not find fault, ſince he never deſired him to ſave him from it.) And hereby we may perceive how far he goes beyond the very worſt of Papiſts and Sectariſts that are among us. The one, though they have

too

too many silly Dreams about Purgatory, yet they do not doubt of the Everlastingness of hell Torments, or of the desert of them by the sins of men, being taught the one and the other by their great Masters in the Catholick Faith, as *Bellarm. de amiss. grat.* l. 1. cap. 14. *Valentia Tom.* 2. *disp.* 6. *quæst.* 17. *punct.* 4. and others, who cite the Schoolmen for it largely enough.* And the other, though they are little in love with our Liturgie in general, or our Letany in particular, yet they count it no Superstition to pray as we do therein [from Everlasting Damnation, Good Lord deliver us] So that he differs herein from these persons, as much as from Orthodox Protestants, and the Church of *England*. And seeing he is singular herein, he had need give us a very good Proof of his Opinion before he may hope to win us to it. But behold what it is!

* *Vid.* Baronii *disp. de Peccato mortali, &c. part.* 2. *Sect.* 3.

R. [*If everlasting punishment be due to us for sin, then if Christ free us from it, he must suffer everlastingly himself.*]

B. But this will need a proof as much as the other, and when he or his Brethren shall undertake to prove it, I will undertake to Answer them. And to that which he hath said, I reply thus: That Christs Sufferings in the place of his people were sufficient to deliver them from everlasting punishment, though he did not suffer for ever, for his Temporal Sufferings were of infinite merit and value, as being the Sufferings of an Infinite Person, the Eternal Son of God, whom all the Highest Angels are enjoyned to worship, or in St. *Paul*'s phrase, *God over all blessed for ever*, in *Rom.* 9. For like as the greatness of an Injury is measured by the greatness of the person that suffers it, so the value of the satisfaction is esteemed by the Excellency of the Person that makes the Satisfaction, as is well observed by the excellent and acute Author in the Margin, in his *Anatome Samosatenianismi*, p. (*mihi*) 81. *Actus secundi necessitatem supplevit tum dignitas personæ, tum pondus passionum, &c.* But of this something hath been said already, (only I may add thus much, that the eternity of Christ's Sufferings, if it might be supposed, could not work our deliverance, if his Temporal Sufferings could not. For according to strict justice, He being to suffer in our place, could not deliver us, till he had suffered sufficiently for us. But now in case he had been to suffer for ever, he should never suffer sufficiently till he had suffered for ever, which ['till] implies a contradiction, since Eternity can never expire, wherefore his rare invention, in this case, is nothing worth.) And whereas we

Rom. 9. 5.

Mart. Z. Thalæus. quæst. 1. *Arg.* 11.

ſuppoſe the dignity of Chriſt's perſon, as he is God, to add ſuch a value to his Sufferings (that his Temporal Sufferings may ſerve inſtead of our Eternal Sufferings) he gives us this for Anſwer, [That the Godhead of Chriſt did not ſuffer] which I confeſs is a Truth, but nothing at all to the purpoſe, for though his Godhead did not ſuffer, yet he, who is God, did ſuffer, (though only in his humane Nature.) And it was more for God to ſuffer for a time, than for ſinful creatures to ſuffer for ever, and with his Sufferings (for his people) God his Father is fully ſatisfied; ſince he hath given himſelf for them, Eph. 5. 2. *an Offering and a Sacrifice of ſweet ſmelling ſavour to God.*

But againſt this he objecteth after this manner,

p. 157. R.—[*God was never unſatisfied: He is Perfect, Infinite, Bleſſed, unchangeable, and how could he be ſo if he were unſatisfied at any time?*]

B. Herein he doth greatly miſtake our meaning, and ſuppoſeth that we hold God was diſcontented, when we ſay there was need of a ſatisfaction to be made unto him, for the ſins of his people. Thick Ale certainly, that could fill the Gentlemans head with ſuch groſs Imaginations! That indeed were as bad Divinity, as moſt that hath come from *Rome* or *Malmsbury*; and needs no more to confute it than the conſideration of thoſe Perfections of God which my *Author* mentioneth. But to recover him out of this Error, we would tell him, that we mean not (by a Satisfaction) ſuch a thing as makes God better contented (or happier) than he was before, (that were madneſs ſo much as to imagine) but ſuch a thing as Anſwers the demands of his Law and Juſtice, which neceſſarily require that ſin ſhould be puniſhed according to its demerit, either upon the ſinner himſelf or his Surety: as the Learned Dr. *Owen* hath excellently demonſtrated in his *Diatriba* upon that ſubject* (which my *Author*, I hope, will not undertake to confute.)

* *De Juſtitiâ Divinâ.*

And now let us proceed to the remaining Proofs that he gives us in the following pages, *p.* 162.

p. 162. Proof 5. R.—Zephan. 1. 18. *He ſhall make a ſpeedy Riddance of them in the day of his wrath. But to continue for ever in Puniſhment, is no ſpeedy Riddance. So the pouring out his Anger is called* [a Day] *which agrees not to a puniſhment that never ends.*——

B. Bold

B. Bold men will not ſcruple to act like themſelves, he that hath perverted ſo many other Texts to his purpoſe will do the like by this, yet 'tis fit we ſhould tell him of it (whether he will repent of it or no) Wherefore we deſire him (or his companions) to obſerve that the Text doth not ſay as he ſaith, but thus [The whole land ſhall be devoured by the fire of his Jealouſie, for he ſhall make a ſpeedy riddance of all them that dwell in the land.] Which words manifeſtly ſpeak of a National judgment here in the World, but prove nothing of ſuch a quick diſpatch in another world, after the day of general Reſurrection. And as for the word (Day) it is not always uſed to ſignifie, a day and no more, (or thereabouts) but a time indefinitely, as when we read of an Evil day, and of the day of Viſitation, and the like. *In that day the Lord alone ſhall be exalted,* and what day is that? Surely for ever after this world is ended; Eternity will be the day of his Glory, and no leſs ſhall be the day of his Favour to his Servants, and of his Vengeance upon his Enemies. Eſay. 2. 17.

R.----*The opinion of a puniſhment never to end doth cauſe much ſin*----I deny that---- *Proof 6. p. 163, &c.*

----Here he adds ſeveral Proofs (ſuch as they are) ſome of the choiceſt of which I ſhall examine.

R. 1.----*It cauſeth fear.*] True indeed, it doth ſo, but is it therefore the cauſe of ſin? If ſo, what ſhall we think of the threatnings of God's judgments in this world? doubtleſs they cauſe or ſhould cauſe fear in the wicked man, yet he had not beſt ſay that they cauſe, or ſhould cauſe ſin in them.

R. 2.----*Fear troubles the hearts of many of the Lords people,* (he means his Faithful people) *and Chriſt ſaith,* Let not your hearts be troubled, *John* 14.

It ſeems he would have their Fears removed, by telling them that there is no hell nor Everlaſting Puniſhment for any after this life. But wiſe men will not go that way to work, in comforting the Godly, but rather will comfort them by telling them, that Chriſt hath ſaved them from it, and delivered them from that wrath to come.

R. 3.----*If the Soul apprehends it ſelf lyable to Everlaſting Puniſhment, it cannot ſubmit to God or be quiet.*----

What doth he mean in saying [It cannot submit to God] If he means a contentedness to undergo that Everlasting punishment, we say God requires them not so to be content, but rather to be content to turn to him, and his service, and to accept of Christ as Saviour and Lord, that they may (in a way of Faith and Holiness) escape that Punishment. If he mean any thing else, he may keep his meaning to himself, unless the world had need of it. And if he think wicked men should be quiet with their Spiritual state, aand live contentedly and securely in a state of sin, I must profess I know no wise man that is of his Opinion.

R. 4. ----*This Opinion maketh many to murder themselves that they may not live to encrease their sin, and consequently, their Punishment in another world.*

This Opinion (saith he) *maketh this mischief*---- But as he doth not prove it, so I deny it. For 'tis not this Opinion, but their mistakes about it, and other Delusions and Temptations that maketh them so to do. And it would be no hard matter to prove that this Doctrine rightly believed, would be a powerful Preservative against self-murder; for if Murderers are so much in danger of such * misery, he that believes so will not easily be perswaded to murder himself, to bring this misery upon him. (yet we must not judge that all self-killers are self-murderers, or damned persons.)

* Rev. 21. 8.

R. 5. -----*The contrary Opinion tends most to comfort those persons whose friends have dyed, and left no testimony of their conversion to God.*-----

This (*Reader*) is the present case (what course we should take to comfort those persons who are afraid their friends shall suffer the everlasting punishments, as dying without any signs of a true Conversion?) My *Author* thinks it the best way to tell them, that there is no such thing for any man to suffer (though finally wicked and impenitent) This indeed were a very quick and easie way, if it were but as safe too, but certainly it is not, (as my first Chapter hath sufficiently shewed, where the proof of the point is given at large, and far above all that Mr. *R.* or all his Brethren, can ever Answer to it.)

The surer and more warrantable ways for men to quiet their minds in that case, are as follows.

1. To

1. To judge charitably, and hope the best of their deceased Friends; and not too confidently to perswade themselves of their everlasting misery, because they could not see such signs of true Conversion as might be wished. For though we may be sure that all they are lost for ever (and beyond all hopes of recovery) that die unconverted, yet we cannot be so sure of such and such particular persons, that they did die unconverted: for God's Judgments are a great deep and his Ways past finding out; God may work his gracious work in the Soul, at the last minute of life, if he so please, and we cannot prove that he will not do so. *The Case of those that fear the worst of their deceased Friends considered.*

Obj. But if a man should not shew any signs of Repentance to his last hour, 'tis very doubtful if he be ever converted indeed, and we have much more grounds for our Fears than for our Hopes concerning him. *Object.*

'Tis very true and cannot justly be denyed; if a man be not godly 'till his dying day, 'tis ten to one but he will dye an ungodly man (and if he do so, he is certainly undone for ever, in 2 *Pet.* 3. 7. *The day of Judgment* is called *a day of perdition* to such persons,) But then consider—— *Answer.*

1. That if your Friends have lived and dyed ungodly, and so are fallen into everlasting Punishment, yet it was God that cast them into that Punishment: He alone hath the Keys of Hell and of Death, and none but he could adjudge them to it; and therefore they must not murmur at it, since it was He that hath done it: Thus the *Psalmist, Psal.* 39. *I was dumb, and opened not my mouth* (in a way of impatience, he means) *for thou Lord hast done it.* *Ps.* 39. 9.

2. As it was God that hath done it, so he hath never done it, but when it was fit to be done; he is perfectly just in this severe Dispensation, of casting the impenitent into Everlasting Punishment. The proof of which I have given in the end of my first Chapter. Assuredly, *The Lord is holy in all his ways, and Righteous in all his works, Psal.* 145. 18. and if we doubt of it now, there shall hereafter be a Revelation of his Righteous judgment, *Rom.* 2. If they continued his Enemies, must he save them because they were your friends? or must their Relation to you hinder the Judge of the world from doing Right? Surely not.

3*ly*, Your excessive sorrow, from the fear of your Friends misery, will do no good at all, but only disquiet your hearts in vain; for it will not please God, nor profit them, but rather unfit you for the duties that are incumbent upon you; and therefore submit to God, and pray to him to abate your sorrows.

4*ly*, In-

4*ly*, Inſtead of murmuring at God's Diſpenſations in any kind, give him thanks for his patience and forbearance towards you, and the means of grace that are afforded you: And be aſſured, what ever be the ſtate of the Dead, your ſelves ſhall be happy enough, if you turn
Eſay 55. 7. to him in ſincerity, while you live on Earth.

5*ly*, Study the vile nature of ſin, view it in the Glaſs of God's holy Law, and in the Sufferings of Chriſt, *&c.* See how it croſſes the will, and diſhonours the Name of the great God; See how it breaks his Law, reſiſts his Power, denies his Soveraignty, diſparages his Wiſdome, deſpiſes his Threatnings, and abuſes his Mercy, *&c.* If we did rightly apprehend theſe things, we ſhould be ſo far from murmuring at our Maker for condemning ſome, that we ſhould greatly admire that he doth not condemn all ſinners in the World.

Proof 7. R.—*We read in* Eſay 57. v. 16. *The words of the Lord himſelf, ſaying,* [*I will not contend for ever, neither will I be always wroth, &c. Therefore he will not puniſh for ever.*

B. If he were deſervedly looked upon as an abſurd fellow that made his Anſwer concerning Onyons, when the queſtion was propoſed concerning Garlick only; what an intolerable abſurdity is my Author guilty of, when he urgeth ſuch a Text for the Impunity of the wicked, which manifeſtly ſpeaks of the Mercy of God to the Saints. In the foregoing Verſe he tells us, He will look (with an eye of favour, that is)
v. 15. to him that is of an humble and a contrite Spirit; And then he adds, *I will not contend for ever*; *viz.* with ſuch a one. But will this prove that he will not contend for ever with any others; with them that are ſo proud that they care not for God, that go on wilfully in the ways that his Soul hateth, and will not be reformed? ſurely not. If Mr. *R.* will ſee no difference between the godly and the wicked, the humble Chriſtian, and the proud-hearted Hypocrite, yet our God will, and will alſo make others ſee the difference hereafter: when the one ſhall
Mal. 3. 18. be ſeparated from the other, as the Sheep from the Goats, *Matth* 25. (ſetting the one on his right hand, and the other on his left.) Doubtleſs the boldeſt Hypocrite will tremble then, and their hopeleſs cries be far louder in another World, than their ſcornfulleſt laughter was in this.

CHAP.

CHAP. III. SECT. IV.

The remaining part of his Infallible Proofs examined.

R. —— *God hath planted in man an universal love to man, especially to his own off-spring, be they obedient or disobedient; What Bowels of love in Parents, &c. They do not desire their off-spring, though disobedient, should suffer such a torment, as these men speak of, one Year to an end; therefore God will not inflict extreme miseries upon men for ever, since they are his off-spring, as they are his Creatures: for God is not less merciful than man.*——

Proof 8. p. 170.

B. THis is the substance of his Proof. And if it be sufficient to prove what he intends by it, it will be sufficient for other purposes too, which Christians will not judge it to be, *viz.* to prove that the Devils shall not suffer extreme punishments without end; and that Christ was not punished (extremely) for the offences of such as we. For the former, we will take his Argument and urge it thus, [Parents would not desire to cast their Children into an irrecoverable state of misery, upon their first act of disobedience towards them: How can we think then, that God would cast the Angels (that were the noblest of all the works of his hands) into an irrecoverable state of misery, upon the commission of the first sin against him? for God is not less merciful than Man.]

God's mercy, and Parents pity, not alike in all things.

Doubtless the Proof is as strong this way, as the other way, and yet it is not strong enough, nor will not (cannot) prevail upon them that believe what the Scripture saith in the case: for let us prove what we will, yet the Apostle hath told us, that *God spared not the Angels that sinned, but cast them down, &c.* 2 Pet. And hath prepared *everlasting fire* for them, *Matth* 25. (And therefore whatsoever proofs are brought to the contrary, are not Proofs truly so called, but Sophistical Arguments and meer deceits.)

2 Pet. 2. 4. Jude 6. Matth. 25. 41.

For the latter also we may reason (as strongly) after the same rate. [A good Father would not have his beloved Son (that never offended

him) be ſeverely puniſhed for thoſe offences that he never committed, therefore much leſs would the God of all Mercy lay the puniſhment of our ſins upon his Holy Son *Jeſus*, in whom his Soul delighted.] One Egg is not more like another than this is like my Author's Proof aforeſaid. And though it might be approved by *Socinians*, yet Chriſtians will not be wrought upon by it, while they read and believe *Rom.* 4. 25. compared with *Rom.* 5. 8 and, in one word, the 53*d.* Chapter of *Eſay.*

Eſay 53.

And thus we have ſeen how far this his Proof is from being infallible: and therefore the *Reader* will not think I am bound to ſay any thing more unto it; yet for his farther ſatisfaction, I will add thus much: *viz.* That God is not as Man in every thing, (for then he ſhould not be a God indeed) nor may his goodneſs and Man's be compared together, any farther than the Scriptures will allow of: And though he be more merciful than Man is, and will ſhew forth more love and kindneſs to the meaneſt of his faithful ſervants, than the moſt compaſſionate Parent ever did (or can do) to his beloved Child; yet his ſaving Mercy hath its proper objects, and is not extended promiſcuouſly to all the Sons of Men. He is free in the exerciſing of it, and hath mercy on whom he will: And his Mercy no more binds him to ſave All Men, than it did to ſave all Angels: The wicked and impenitent are the objects of his wrath, as the Returning ſinners are the objects of his love. Again, God is not only a God of Mercy, but a God of Vengeance. *To him vengeance belongeth*, Pſal. 94. where the word vengeance, is mentioned twice in one verſe; And he is the Supreme Law-giver and Governour of the World. Now as he is ſuch, it belongs to him to ſee that his obſtinate and uncurable Enemies may not go unpuniſhed: And though he deſires not their puniſhment for everlaſting, (to uſe Mr. *R.*'s word) as it is a puniſhment, yet he will inflict it, as it is an Execution of Juſtice, and a diſcovery of his holineſs, and hatred of ſin, and the like. And (to come to the compariſon) a Father, that is a Judge and a Law-giver, as well as a Father, and (as ſuch) hath made a Law that ſuch and ſuch offenders ſhall ſuffer ſo many Months impriſonment, who ever they be; may not diſpenſe with that Law, (if it be juſt) no not in the caſe of his own Children, when they commit the ſaid offences. So the God of Mercy being a Judge and Law-giver, is engaged by his Honour and Juſtice to puniſh ſin, (which is the tranſgreſſion of his Law) according to its deſert. If you ſay it is not puniſhed upon the Saints, *I anſwer*: That it was puniſhed upon their Surety Chriſt Jeſus in their place, and they are freed by the merit of his ſufferings: But it is not ſo with the Enemies of his holineſs, ſo remaining; they muſt anſwer for themſelves.

Pſal. 94. 1.

R.------

R.------*If men had deſerved everlaſting puniſhment, yet why may not God ſhew that mercy, as not to inflict it, as well as to let the Rain fall upon them that no way deſerve it? Men often ſhew more kindneſs to diſobedient Children than they deſerve: And may not God do the ſame?*------- Proof 9. p. 171, 172.

B. This [if Man had deſerved ſuch puniſhment] is ſpoken only for Argument ſake, for he doth not grant it to be a truth, but it hath been proved before, whether he will grant it, or not. But this being ſuppoſed, What then? For (ſaith he) why may not God ſhew ſo much mercy, as not to inflict it upon them that deſerve it, as he gives the rain to them that deſerve it not.------- *I anſwer*, He doth ſhew ſo much mercy upon many ſuch, (yea many thouſands) as not to inflict it on them: All that truly turn from their evil ways, and believe on his Son Chriſt Jeſus, ſhall for his ſake be ſecured from it, and he will ſpare them, *as a man ſpareth his own Son that ſerveth him.* But if he ask, why he may not ſhew ſuch mercy upon all in general, or upon the wicked that continue ſuch, Then I except againſt his queſtion; for we are not concerned (in this caſe) to enquire what he may do, but what he will do. Things revealed (by his own confeſſion) belong to us, now he hath revealed his will to the contrary, as in other places, ſo in that ſo often mentioned, *Matth.* 25. *Theſe ſhall go away into everlaſting puniſhment:* and, to take vengeance of them that know not God, and obey not the Goſpel of our Lord Jeſus Chriſt, *who ſhall be puniſhed with everlaſting deſtruction*, &c. 2 *Theſſ.* (But he hath not ſaid he will give them no Rain while they live on Earth, and therefore is free to give it them, though they deſerve it not.) So that for a Man to ask, why God may not ſhew ſuch favour to the Impenitent, as not to inflict ſuch puniſhment upon them, is in effect, to ask, why he may not act contrary to his own word? which is a queſtion more fit to be abhorred than to be anſwered. Mal. 3. 16, 17. 2 Theſſ. 1. 9.

And what if Parents ſhew more kindneſs to diſobedient Children than they deſerve, yet he muſt not think that Men are a fit rule for God to walk by; nor doth he believe that God is bound to ſhew ſuch kindneſs to his rebellious Creatures, as Men are to their diſobedient Children. (yet it muſt be remembred, that God doth ſhew a thouſand times more kindneſs to his enemies in this World, than they deſerve, or could deſerve, if they were his faithfulleſt ſervants, and doth more for them every day in the Year, than Parents can do for their beſt Children.) And

these things being considered, all that which he adds concerning the greatness of God's Mercy above the mercy of man, is vain as to that for which he intends it: But of that we may have occasion to speak more hereafter.

Proof 10. p. 173.

R.— *Gods general goodness in the Creation of the world is to all his Creatures,* Eccles. 5. 9. *The profit of the Earth is for all*——

B. And what of that? Is that a proof there shall be no everlasting Punishment for any man? Surely if it be, 'tis not an infallible one, but an Idle and impertinent one: for the question (in this affair) is not of God's general goodness, but of his saving Mercy: Now though we grant the one to be extended to all creatures, yet we do not grant it of the other. God indeed is good to all, but he doth not grant all goodness to all alike: but as some shall arise to everlasting Glory, so others shall arise to everlasting shame.

Dan. 12.

p. 173. lin. 18.

R.— *God takes care to provide for all, and bids us feed and cloath the worst that want,* &c. *and he that would not have them suffer want here, will not impose an everlasting Misery on them hereafter.*

B. We may say of Mr. *R.* as some did of our Saviour (though in a contrary sense) that never man spake like him: Surely, none but himself did ever go about to prove this point in this manner: And at the same rate a wicked man might need no better proof of his escaping Hell hereafter, than his health, and wealth and prosperity here, for he might say as Mr. *R.* Surely that God who would not lay upon them the miseries of sickness and poverty here, will not inflict greater miseries for ever hereafter. (Yet Christians will not count this any good evidence of a state of Salvation.) Doth not the Parable in *Luke* 16. manifestly suppose, that a man may have comfort here and Torment hereafter: All the *Turkish* Emperors, and all the *Popes,* (I should have set them first, as being the proudest of the two) All these I say, had Honour and Greatness enough in this world, yet we cannot doubt but many of them (if not all) will inherit shame in the world to come.

R.——

R.——*Their Opinion leſſeneth the goodneſs of God and limiteth it to a few*-----*whereas the Scriptures declare it to be to all. All fleſh ſhall ſee his Salvation*, Luke 3. 6. *and He will have all men to be Saved*, 1 Tim. 2. 4. *The Proteſtants in* Poland *ſay there will come a time wherein the fallen Angels and the wickedeſt men ſhall be ſet free.*—— Proof 11. P. 174.

B. This is not all that he ſaith under this 11. Proof, nor do I take my ſelf to be engaged to ſpend my Ink upon all the Vanities he is guilty of: (yet that which is for his turn, I ſhall not fear to deal with) He urgeth *Rom.* 8. 19. 21. to prove that all in general ſhall be Saved: but unleſs he had made out his Proof from it, or ſhewed ſome better man than himſelf that hath urged it for that purpoſe, I ſhall not think fit to ſay any thing to it: for I am ſure Chriſtians may read that Text a thouſand times, without danger of being led thereby into that Opinion. But let us come to the point.---- Our Opinion (he ſaith) leſſeneth the goodneſs of God and limiteth it unto a few:] concerning which we would demand of him, what he means by God's goodneſs? If he means God's common goodneſs, it is utterly denyed: our Opinion denyes not the extent of that goodneſs to all; though we believe a Hell, yet we believe God is good to all here, and he therefore caſts ſome into Hell becauſe they would not be (truly) good to themſelves, nor chuſe the good ways which he commands them to walk in. But if he mean it of God's ſaving goodneſs, then I ſay our Opinion denyes it to extend to all (ſo as to ſave All) for *narrow is the way which leads unto life, and few there be that find it.* (*i.e.* few in compariſon, or not near ſo many as miſs of it, though very many conſidered in themſelves.) But he tells us [All fleſh ſhall ſee his Salvation] very true, who doubts of it? But he that dares believe his Saviour (in that Text but now mentioned) will not think that it means that all without exception ſhall be Saved; and if it were ſo, then I ſay, what Divinity, yea what truth or ſence (to ſpeak with Reverence) ſhall be found in the words of *Paul* to the *Corinthians*, *We are a ſweet ſavour, &c.* in them that are ſaved, and in them that periſh: (what ſhall become of this diviſion of mankind into [them that are ſaved] and them that [periſh] if All ſhould be ſaved and none periſh?) If Mr. *Richardſon* can crack this Nut, I will confeſs his Teeth are ſtrong. And as for thoſe Texts, they are far from proving the contrary: *All fleſh ſhall ſee his Salvation*, ſpeaks nothing for his turn, unleſs he had made it appear. Matth. 7. 14. Luke 3. 6. *Cleared.*

appear that [*All* in those Texts, means all whatsoever, without exception of any;] which I dare say he cannot do, nor could it agree with the other places alledged, if taken in that sence: wherefore by All, we mean All sorts (that Repent and Believe) such persons of what sort soever, whether *Jew* or *Gentile*, high or low, bond or free, *&c. shall see the Salvation of God.* As when it is said, our Lord healed all Diseases among the people, *i. e.* all sorts; and in another,

Matth. 10. 22. *Ye shall be hated of all men for my Names sake*, that is, of all sorts of men, for certainly All in general did not hate them for Christs sake, yea some loved them as truly for it, as others hated them.

1 Tim. 2. 4. *Cleared.* And the other Text may be vindicated with no less difficulty than the former. It runs thus, *He would that All should be saved:* may we hence infer, that God will actually and eventually save all, or that he purposeth to save all? no sure, nothing less. There are several Answers, to be made unto it to remove this sense from it.

1. That the word All, may be taken of all sorts as before; and if I should answer thus, Mr. *R.* might find it hard enough to confute it. 2. That the will of God is to be distinguished in this case, it may signifie either his Appointing will, or his Approving * will; God may

* *Vid. Chamier. de prædestin. l. 7. cap. 6.* be said to will the Salvation of All in general, by his Approving will: because he thus willeth them to walk in the way of Salvation, and to shun those things that tend to their Ruine. As a King may be said to will that none of his subjects should be put to death, because he approves not of (but wills them to shun) those evil ways which make them deserve such punishment from him. But yet in case they prove Thieves or Murderers, or unsufferable Enemies to the Commonwealth, in any other way, he wills that they should die for it, and appoints them to be put to death. (and that without any disparagement to his goodness and merciful disposition) So in case men will not forsake their wicked ways, and turn to God and his true service, the Judge of the world doth will their deserved Punishment, and will punish them with an Everlasting destruction * (and that without any im-

* 2 Thess. 1. 9. peachment of his Mercy and Goodness) In a word, he doth not so will the Salvation of All in general, as to bring them to Salvation; that's plain, since *strait is the gate and narrow is the way that leads to Salvation, and few there be that find it.* And that this Text aforesaid

† Matth. 7. 14. doth not mean any such thing is plain, for he would that *All should be saved, and come to the knowledge of the Truth* (even his Gospel and word of Truth) But 'tis clear God doth not so will, that All should come to the knowledge of his Truth, as to bring them infallibly to the knowledge

knowledge of it: Therefore he doth not ſo Will that all ſhall be ſaved, as to bring them infallibly to Salvation. The Argument is good, becauſe the Apoſtle maketh no difference between God's Willing that All ſhould be ſaved, and his Willing that all ſhould come to the knowledge of his Truth. And the word in the Original, I find is not active but paſſive only, and accordingly it is rendred in our Tranſlation, (not He Willeth to Save all, but) He Willeth that all ſhould be ſaved. The former would infer the certain Salvation of All, (for who hath reſiſted his Will?) but not ſo the latter, as the excellent Author in the Margin hath proved, in his moſt Learned Animadverſions againſt Mr. *Hoard* * (which our new *Predeſtinarians*, I hope, have ſo much wiſdom as not to oppoſe.)

σωθῆναι not σῶσαι.

* *B. Davenant* p. (*mihi*) 171, &c.

He addeth [*The Proteſtants in* Poland *ſay there will come a time wherein the fallen Angels, and the wickedeſt men ſhall be ſet free*] (from Puniſhment he means.)

B. And what of all that? Doth he think they were infallible, that we ſhould believe ſo, meerly becauſe they ſay ſo? Why did he not ſet down ſome of their Reaſons for it? had he done ſo I would have been content to examine them, as I have done his, and doubt not but I could Anſwer them as eaſily, by God's ordinary aſſiſtance. 2. Whom doth he mean by [the Proteſtants of *Poland*?] If he means the beſt and ſoundeſt Proteſtants (as the Denomination ought to be *à potiori*) I ſay, if he means the Orthodox Proteſtants of that Countrey, ſuch as *Arnoldus*, *Maccovius*, *Chrzaſtovius* (the latter of which wrote againſt the *Arrians* * in general, as the two former againſt *Socinus* and *Smalcius*) or * *Salinarius*, *Clementinus*, *Zabarovius*, *Zarnovecius*, &c. If he mean ſuch Proteſtants of *Poland* as theſe, and the like, I utterly deny that ever they taught ſuch Doctrine: and if my *Author* would read their worthy Works, he might ſoon ſee very much to the contrary. But if he mean the Heretical Proteſtants of *Poland* (who were called Proteſtants in oppoſition to Papiſts, and yet were as bad or worſe than Papiſts in doctrine) ſuch as *Smalcius*, *Archiſevius*, *Oſtaradius*, &c. then I do not deny but they might be of the opinion that Mr. *R.* ſpeaks of. But the judgment of theſe men will not go far with me, for I am well aſſured, that ſuch rank *Socinians* as they, were not guided by a good Spirit, and I think they were not Proteſtants or Chriſtians, unleſs in the ſame ſenſe as Rebels are Subjects, *i.e.* bad Subjects.

* *In cap.* 1. Johan. *Evangel.*

* *Author Cenſuræ Confeſſ. Socin.*

R.

p. 177. R. ..... *All men are in God, for in him we live, and move, and have our Being: And if all men are in God, all men are in Christ, for He and the Father are one: Jo.* 10. *Now all confess, that all who are in Christ shall be saved. Rom.* 8. 1.]

B. O admirable profoundness and learning! enough to puzzle those *Mahometan* Priests, that blew their blinding Powder into the eyes of the People, and no less mischievous to the minds of his deluded Disciples, than that Powder was to the Gazers upon *Mahomet*'s Tomb: I dare forfeit one of my Fingers, if he can shew me a more base, and more wilfully-distorted speech, a more gross and wretched piece of sophistry, in any of the Writings of the *Romish* Foxes, than this under consideration: Surely it is hard to guess which he strained most herein, his wits, or his conscience: For my part I do verily judge, that he offered violence to both of them. And that he should take so much pains in vain, may well be matter of vexation to him; and yet so he hath done and no better. For consider,

How all men are [in God.] 1. When it is said in the *Acts*, That *in God we live, and move, and have our Being*, (speaking of Men in general) that doth not mean, that he is the Saviour of all Men in a special sense, but that he is the upholder, maintainer, and preserver of all Men: not that all Men have an interest in his saving mercy, but that they are sustained by his power and common providence (so as that they could not live, or move, or have a Being without him.)

Wherefore, In him we live, is as much as if it were said, By him we live, *&c.* for the *Greek* Particle ἐν doth commonly signifie, By, or Through; as we find in *Hebr.* 1. 1. God, who in times past spake to our Fathers by the Prophets, hath in these last days spoken to us by his Son: where the *Greek* hath it, [in the Prophets, and in his Son] but the sense of it is, by the Prophets, and therefore our Translators have rendered it [by the Prophets] *&c.* And so in the *Latine* 'tis expressed, by *Per* instead of *In*: by *Beza*, and others. And other Instances are given by the excellent Bishop aforesaid, in his Comment on the Epistle to the *Colossians*. Now when he saith, If all Men are in God, all Men are in Christ; I grant it in the sense aforesaid: All men are by Christ, for he upholdeth all things by the *Word of his Power*. And to the last passage, ['Tis commonly confessed that All who are in Christ shall be saved] To this I say, my Return is thus: That if he mean All who are Members of Christ's Mystical Body, or that have an Interest in Christ's

ἐν τοῖς προφήταις, &c.

Daven. in Col. cap. 1. *v.* 16.

Heb. 1. 3.

Christ's Merits and Righteousness, as it is meant in *Rom.* 8. *v.* 1. Then I grant that All who are in Christ shall be saved, (which that very Text demonstrateth.) But I utterly deny that All men are in Christ, in this sense of the word. But if he mean, All that are by Christ, (made and maintained in the World by him) then I deny that All such shall be saved, for in this sense the Devils may be said to be in Christ, *Colos.* 1. 16. ἐν αὐτῷ. And thus Mr. *R.*'s rich Invention is proved to be worth nothing, but scorn and contempt.

R.-------- *In Rom.* 5. *The second Adam in saving, is put in opposition to the first Adam in sinning. And if All Nations shall be blessed, as was foretold, in Gen.* 22. *Every particular must also, for the general word All, includes every particular. And it is a great lessening of the riches and fulness of God's grace and goodness, to say that God hath made this World for All, and the best World, but for a few.*------ p. 178.

B. That which he would have us gather from *Rom.* 5. is manifestly thus, That as all Mankind are liable to destruction by means of the first *Adam*, so all shall be freed from it by the merit of the second *Adam*, Jesus Christ: But I cannot think how he will find any Text in it, that may be made very serviceable for such a design, unless it be the 18. Verse of that Chapter. *As by the offence of one, judgment came upon all Men to condemnation; so by the righteousness of one, the free gift came upon all Men to justification of life.* But this will easily be answered: For the comparison there made between *Adam* and *Christ*, is not in respect of the Number of Persons that are saved or destroyed; but in respect of the causes of Salvation and Damnation: That, as the cause of Damnation, even sin, is (originally) only from *Adam*; so the cause of Salvation, even Righteousness and Justification is wholly from Christ. As all sinners became sinners through the first *Adam*, and so are liable to damnation through him: so all justified Persons are justified through Christ the second *Adam*, and have a right to Heaven only through his Righteousness imputed to them. So that when *Paul* saith, by the Righteousness of one, the free gift came upon all Men to *justification of life*; it is not so to be taken, as if Justification were common to All men, but that it is through the Righteousness of Christ that All, who are justified, are justified, (*viz.* that none are justified otherwise.) As the *Psalmist* saith, the Lord upholdeth all that fall; not that he upholdeth every one that falls, for some fall irrecoverably: as *Judas*, Rom. 5. 18. cleared. Psal. 145. 14.

das, Pharaoh, the Sinners against the Holy Ghost, &c. but that All who being fallen, are upheld and preserved from falling away utterly, are so upheld only by him. *Hanc Deo tribuit gloriam quod sine ejus ope nemo sustentetur*, as a worthy Expositor on the place. This glory (saith he) the *Psalmist* ascribes to God, *viz.* That without his help none are upheld. *Rom.* 8. 30. *Whom he justified, them he also glorified:* but God doth not glorifie them that live and dye unconverted; for, *Except ye be converted, ye shall not enter into the Kingdom of Heaven: Matth.* 18. 3. Therefore neither doth he justifie any such Persons.

Musculus in Psal. 145.

Matth. 18. 3.

Nor is he more fortunate in alledging *Gen.* 22. 18. for, though All (in it self) be inclusive of every particular, yet in that place all Nations cannot signifie all particular Persons of every Nation, for if all Nations should be blessed, in this largest sense, none should be cursed, as our Lord will say unto many at the last Day, *Depart from me ye cursed.* Wherefore by all Nations, understand some of all Nations, or (if you will) many of all Nations, even all true believers in every Nation: And that the word, all Nations, doth not always mean all men in general, is plain, by *Esay* 2. 2. where it is said, that *All Nations should flow to the Mountain of the Lord's house*; which cannot be said of all in general, and is expressed by [many] in the 4. of *Micah*, 1. Vers.

Genes. 22. 18. opened.

Matth. 25. 41.

Esay 2. 2.

The goodness of God how to be judged of.

And as for the fulness and riches of God's goodness, it is not to be judged of by the number of them that are saved by it, but rather by the way and manner wherein and whereby they are saved; and by that great Salvation which his People shall partake of. Briefly thus: The riches of God's grace and goodness is seen in the excellency of its effect. For Life is a more excellent thing than Death, and Righteousness than Sin; and (secondly) in the powerfulness of the work, for it argueth a greater power to save than to destroy, to justifie than to condemn: (as 'tis a greater matter to reform a few, than to corrupt and harden a great many against the holy Ordinances and ways of God: An Idle Hypocrite is too well able to do the one, but a painful Minister is scarce able to do the other.)

And (by the way) we do not say, as Mr. *R.* that God hath made the best World, (or Heaven) but for a very few: For many shall come from the East and the West, and sit down with *Abraham, Isaac* and *Jacob* in the Kingdom of Heaven; yet they are few in comparison of them that miss of Heaven, as was seen before from the words of him, whom he dares not (I hope) contradict or cavil at.

Matth. 7. 14.

And if a Man can think it is an obscuring of God's goodness to say, that he hath not made Heaven for so many, as he hath made the Earth; for

for he may think it much more a denying of his goodneſs to ſay that he hath made comfortable proviſions for the Birds and Beaſts, and at the ſame time reſerved many thouſands of mighty Angels for extream and everlaſting puniſhment: Yet ſo it is, whether my *Author* allow of it or not: he that ſpares the one did not ſpare the other. He that prepares Food for theſe in this world, hath prepared everlaſting fire for thoſe in another world. Yet if a man do hence object and cavil againſt God's goodneſs, 'tis a ſign he hath little goodneſs himſelf, and as little wit: but he goes on, *See* 2 Pet. 2. Judes Epiſt. Matth. 25. 41.

R. ——*Shall we think the fruit of the Son of Righteouſneſs to be more narrow and confined, than the Sun in the Firmament, whoſe excellency it is, that its bright Beams and Rays are diſperſed into every corner of the Univerſe?* p. 179.

B. How ſweetly might this Gentleman ſleep in the night time, that had his head ſo full of pleaſant Dreams in the day time? And as for theſe words of his, they are no more worth than the former: for whatſoever of Rhetorick may be ſuppoſed to be in them, we are ſure there is little of Logick or ſound Reaſon in them. Mr. *H. B.* in his Book of Melancholy, tells us a merry ſtory (as ſome may count it) concerning the expectations of ſome of the *Jews*, which he hath as I take it out of the Learned Author of *Synagog. Jud.* * Thus it is, "That "when the Arch-Angel ſhall ſound his Trumpet, he ſhall gather all the "*Jews* into the Holy Land, and make them a great Banquet, where-"in ſhall be all the Birds, and Beaſts, and Fiſhes that ever lived in the "Earth, Air and Ocean, and a cup of Wine that came from *Para-diſe, &c. Reader*, I will not, I cannot requeſt thee to give heed to any ſuch *Jewiſh* Fables, or to believe any of their lyes to be true, for I do not deſire to believe them my ſelf. And yet I profeſs unto thee, I may be as likely to believe all this, as to believe that aſſertion which Mr. *Richardſon*'s laſt words include and imply, *viz.* That the Glory of Heaven is as common as the light of the Sun, or that Chriſt will make All happy that the Sun ſhines upon; yea, ſo long as I believe the 7*th.* chapter of *Matth.* or the 25. chapter, it is utterly impoſſible that I ſhould believe it. * *Buxdorfius.*

Thus of his Twenty Infallible Proofs I have examined and diſproved Eleven already; and if when we are in the middle we are half way over, then doubtleſs I am more than half way to the end of Mr. *R.* his pleaſant Garden; and what precious Flowers are remaining in it,

the following *pages* will ſhew thee; and the next Proof is near as good as any of the reſt; and it is thus in brief.

Proof 12. p. 180.

R. —— *It doth no way agree to the Spirit of a Saint, for Saints are ever merciful, as the* Pſalmiſt *ſaith, doubtleſs they are ſo merciful, as that they would not deſire that any man ſhould be in ſuch intolerable Torment one hour to an end, much leſs for ever. Therefore it doth not agree to the mind of God to puniſh any everlaſtingly. The more the Lord manifeſts himſelf in any, the more merciful they are, yea, to their enemies alſo.*

B. It is a ſtrange way of Arguing which the man here uſeth, and ſuppoſeth the Soveraign Lord of all, and the Righteous Judge of the whole Earth to be obliged to follow the ſame rules which he hath given to his creatures. And how little excellency is to be found in ſuch Imaginations may appear in theſe particulars following.

1. That the Saints do not deſire that any ſhould fall ſhort of Heaven, but would rather deſire to further all men in the way to it, yet I dare ſay God will not bring all men thither.

2. Saints do not deſire that any man ſhould be mocked or abuſed, impriſoned or tormented in the world for maintaining the Truth, and oppoſing the Abominations of the *Romiſh* Religion; yet it would be madneſs to ſay God would not let his people ſuffer ſo upon that account, becauſe it agrees not to the mind of a Saint; for Experience ſhews he hath often been pleaſed to exerciſe his people with ſuch tryals, witneſs the Book of Martyrs, and the Hiſtories of the former Perſecutions, *&c.*

3. A man of much Sanctity would not deſire there ſhould be ſo much wickedneſs in the world as there is, no nor would not ſuffer it to be if he could help it. I my ſelf would turn all men to the love of God and Holineſs if it were in my power: That little goodneſs that is in my heart (alas too little, and indeed ſo little that I am ſometimes afraid it is none at all in ſincerity, yet that) doth ſo diſpoſe me, that I would turn all, if wiſhing or Preaching would do it, and would not ſuffer any man to love a pair of Cards more than a Sermon, or a Barrel of Beer, or a Bag of Money more than Chriſt, and Grace, and Heaven, nor would I ſuffer men and women to play the Hypocrite for God's ſake, and ſtay at home like *Atheiſts*, on the Lord's Day, under pretence of ſpending their time in Chriſtian Duties

ties in private, (whose base Hypocrisie the Lord will laugh at, for he knoweth that his Day is coming) I say, I my self would not suffer these things if I could help it. Yet God we see, doth suffer them, and yet his goodness is greater than man's.

4. I verily believe, a Saint (that is eminently such for knowledge and Grace) would not have suffered Mr. *R.* to have spent his time so sadly as to write This Book I am engaged with, yet God hath suffered him to Write and to Publish it too, or else it could never have been. —— And that which he saith of the mercifulness of the Saints to their worst Enemies, is as far from being unanswerable: and because He hath not urged this Argument to the best advantage, I will do it for him, as thus:

[*A good man would not punish his enemies eternally, therefore God will not so punish his, for he is more merciful than Man.*] I Answer, If God may not do otherwise than a good man would do, what sad conclusions might we make from it? for at this rate we might conclude that God the Father would not leave his beloved Son Christ Jesus to the malice of his wicked enemies, to be mocked and spit upon, to be Crucified and slain by them, for a good man would not deal so by his beloved Son; yet so it was, as sure as the Gospel is true, see *Matth.* 27. *Luke* 23. and other places.

2. There is no Reason why any man should punish his enemy everlastingly; for his enemy doth not deserve it as he is his enemy: that is, his enmity against him, as it is against him, doth not make him worthy of such punishment. But offences against God, as they are against God, do deserve such punishment, and make the offenders worthy of it. (as before.)

3. Men are but men, and therefore Vengeance is not their prerogative as it is Gods: *To him it belongeth, Ps.* 94. 1. Neither are they Governors of the World, by natural rightful Soveraignty, and therefore a mans fault as against them, doth not respect any such Law, by which the world must be governed: But enough of this.

R. ——*Such torment agrees not to the mind of Christ, for he was full of Love,* &c. *praying for his Enemies,* Luke 23. 34. *and would not bring fire from Heaven upon them when the Disciples would have had him do so.* Luke 9. *And he that would not suffer his Enemies to endure a short punishment by fire, will not inflict a worse that shall never end.* —— Proof 13. p. 181.

B. All this is as vain as that which before he hath offered us, and will receive a quick dispatch. For this kindness he shewed forth was in the day of his patience, but when the day of wrath is come, he himself will come in flaming fire, to take Vengeance on them that abuse his Patience, and obey not his Gospel. Which is told us by that
2 Thess. 1. 9. Apostle of Christ that well understood the greatness of the love of Christ. And when he concludes that Christ will not inflict eternal punishment by fire upon any, from his Clemency in sparing those particular persons, that the Disciples would have destroyed by Fire; Herein
v. 41. I say, he seems to have forgotten the 25 of *Matthew*, wherein we read that he will adjudge *them on his left hand to everlasting fire* (even all the ungodly in general) for *they shall not stand in the Judgment*, *Psal.* 1. (that is, not be absolved but condemned in that day.)

Proof 14. p. 182. R. *Such punishment agrees not to the fruits of the holy God. The fruit of the Spirit is Love, Joy,* &c.

B. How he will make this a Proof, that there is no everlasting punishment for the wicked in another life, I cannot apprehend; yea, I am confident it hath not so much as a shew of it, and therefore I shall say nothing to it, for though I have engaged to answer his Subtilties, and Sophistical Arguments, yet his meer Impertinencies and sillines is it is below me to meddle with.

Proof 15. p. 183. & 184. R. *Such punishment agrees not to the Nature of God, for God is Love, and is kind to the unthankful and the evil.* Luke 6. *If God should only Love them that love him, do not the Publicans the same? God's Love and Mercy is infinite, and delighteth in Mercy,* Mic. 7. 18. *and punishment is his strange act*; Esay 28. 21. *and Christ dyed to answer the Law that we brake.*

B. This is the substance of this 15*th.* Proof, and is large enough if good enough. To the first part I reply----If it be contrary to God's Nature to punish sin for ever, then the Devils should not be punished by him for ever, the contrary to which we have seen already: 2. If it be contrary to God's Nature to punish sin for ever (it is not contrary to his Nature to preserve the sinners Being for ever, and when he will ever be a sinner, and so ever worthy of punishment) I say if it be

be contrary to his Nature to punish sin thus, because he is a God of Love, it would be as contrary to his Nature to suffer sin to be in the World, because he is a God of Holiness and Righteousness. If Mr. *R.* say, He is Love Essentially, I say in like manner, he is Holiness Essentially, and when he would swear by himself, he swears by his Holiness, in the *Psalms*, and elsewhere. And if the matter be duly weighed, I do not question, but it will appear a stranger thing, that God should suffer sin to be committed, than that he should punish it, as it deserves after it is committed. (especially where it is attended with final impenitence, as in the Damned.) 3. God is a God of vengeance, as well as of love: and as the Saints are objects o. his love, so the wicked and impenitent are the objects of his wrath; and *the wrath of God abideth on them:* John 3. v. *ult.*

Obj. But he is kind to the unthankful and the evil.

Sol. True indeed, he is so in this World; He waits on them day after day, and year after year, and gives them many times more advantages for their Souls good, than they care to improve, and loads them daily with his benefits; yea, he is more kind to them than they are to themselves, giving them Sermons which they care not to hear, and Bibles, and good Books, which they care not to read, unless it be in a profane and hypocritical way, to excuse themselves from coming to Church —— But yet if they go on still in their sins, and abuse his kindness to the end, and continue to be the Children of Disobedience, his Mercy will not follow them in another World, but his Wrath will come upon them, as St. *Paul* tells us in the Epistle to the *Colossians.* Col. 3. 6.

To the next thing that he urgeth, [That if God should only love them that love him, he should do no more than the Publicans]. I say unto this, as follows, *viz.* That we do not say, or suppose any such thing, as that God only loves them that love him, he loved his Elect from Eternity, and if he had not loved them before they loved him, they had never loved him, for all their love is from his, and they therefore love him, because he loved them first: Yea, God loves all, with a common love, as they are his Creatures: The School-man spake not amiss upon the Point. —— *Deus diligit omnes homines, in quantum vult omnibus aliquod Bonum, &c.* God, saith he, loveth all Men, in as much as he willeth some good unto all Men, yet he willeth not all that is good to all Men: That is, he hath some special good which he bestoweth only upon some persons, as Heaven or Salvation only upon the Righteous; for St. *Paul* tells us, *The unrighteous shall not inherit the Kingdom of God.* So that though God may be said to love all Men after a sort, yet 1 Jo. 4. 19. *Aquinas apud* Davenant. *in Animadverſ. &c. p.* 170. 1 Cor. 6.

yet he doth not so love the wicked that remain such, as to give them Pardon and Salvation. If Mr. *R.* hath any Proofs to the contrary, we desire him to bring them forth to light, and shall readily (if God permit) examine them to the full.

Well, but he is Infinite in Mercy, and delighteth in Mercy.—— Very true: But may he not appear to be Infinite in Mercy, unless he save his impenitent Enemies? Sure he may. And though he delighteth in Mercy, yet he hath Vessels of Wrath as well as of Mercy, and reserveth wrath for his Enemies; and when he will be pouring out his wrath upon them, yet then he will discover his delight in Mercy (and the infiniteness of his Mercy) to Thousands and Thousands of his faithful Servants.

Nahum 1. 2.

But he Objects, That Punishment is called his strange Work, in *Esay* 28. 21.——

Esay 28. 21. opened.

But first: The word strange in that place is expounded by some of a great and wonderful work, and of an extraordinary judgment: and if we take it this way, it is far from serving his purpose, so much as in shew.

Or, secondly, It may be taken for such a work as flows not naturally from him, but is occasioned, and as it were enforced by the sins and provocations of Men. As in a Father to his Child; His comforting of it and providing for it, is his natural work, which his natural affection moves him to; But his threatning or correcting of it, is (in respect of the other) his strange work, which he doth not as a Parent, but as an offended Parent.

Thus punishing is God's strange work, such as he doth not as he is God, but as he is an offended God: and yet this work of his may continue for ever; as we have an Example in the fallen Angels. And I think his everlasting punishment is more plainly (as well as more frequently) discovered against wicked Men, than it is against wicked Spirits, in the holy Scripture.

Lastly, The Death of Christ is so far from disproving our Doctrine, that it doth most strongly confirm it; For if God did punish his Son with an accursed Death, when he bare the sins of his People in this World, what wonder is it if he punish the impenitent with an everlasting curse (or punishment) in the World to come? Nor did Christ dye to make an atonement for the sins of any such, as might easily be proved, if it were necessary.

R.——

R. —— *Such Punishment agrees not to the mercifulness of the Creator to his Creature, to impose such a Punishment on any of them.* And then he adds some places, that say, *he is rich in mercy, and the like.* Proof 16. p. 185.

B. Surely this would be very good news for the Devils to hear of, if it were true. But we have our Lord's words to assure us of their *everlasting punishment*, *Matth.* 25. and elsewhere, which shew my *Author* was mistaken, in thinking that it cannot stand with his goodness, as he is their Creator. Yet we say not that he will punish any thus, as they are Creatures, but as they are offending and rebellious Creatures.

And as for his Mercy we have spoken of it before: and though it be great, yea infinite, yet it hath its proper object, and will not be acted in opposition to his truth, which tells us of everlasting punishment for the wicked, as well as of Eternal life for the Righteous.

R.------*Sin cannot overcome his love; where Sin abounded, Grace abounds much more*, Rom. 5. 20. *This declares the mercy of God to be greater than sin; if so, the grace of God is to all, even to the worst of men: for sin abounds in them most. And where sin abounds, grace*, saith the Apostle, *abounds much more; If so, then all their sins shall be forgiven: And if any were to suffer eternally, how doth grace abound to them, much more where sin hath abounded? Answer this if you can.* Proof 17. p. 186.

B. This is a precious Proof indeed, and such as he hath shewed his chiefest strength in, and therefore he is pleased to triumph over the poor ignorant Men, that Preach up the Doctrine of Everlasting Punishment, *&c.* as though he had a certain, and an everlasting victory over them, (as to this particular) Thus and thus the case stands, and Answer this if you can.------ As brave a Challenge as any Gentleman of his Quality ever need to make to such as we: But did he not argue against his own conscience, as well as against us and our Doctrine? or could he really believe that this Proof was unanswerable? if so, we shall have cause to consider the words of *Solomon, The Fool rageth, and is confident.* Behold, Sir, the work is undertaken, your command with me is as good as a Law, and I will Answer you if I can.

And first, I will deal with your first Assertion, that sin cannot over-

come his love. (which is such a speech, as I have seldome met with in any Book, but yours.) If it be meant of God's faithful Servants, of humble and penitent sinners, I grant that his love will overcome (in due time) all their sins, and be magnified towards them by pardon here, and glory hereafter: for, *What shall separate them from the love of Christ? Rom.* 8. But if he speak of the proud contemners of his Word and ways, and the deceitful workers of iniquity, that continue such, then though we care not to say that their sin doth overcome his love, yet we confidently affirm, that it will so provoke his wrath, as to cause him to punish them for ever in the life to come: See *Col.* 3. 6. *John* 3. 36. *Matth.* 25. 46. *Psal* 92. 7. and many other places.

Rom. 8. 35.

His second Assertion [That God's mercy is greater than sin] hath been spoken to already, and I need now to say but this about it: That it is greater than the sin of Devils, and yet Devils shall suffer for ever for their sins. (and so we may say, God's healing power is stronger and greater than Diseases, and yet Men dye by them for all that.)

His third Assertion, That the grace of God is to all, even to the worst of Men; if it be meant of his saving grace, (or such mercy as accompanies salvation) is a gross untruth: for the Gospel tells us, that *he that believeth not shall be damned, Mark* 16. *v.* 16. (And his other, That all the sins of all Men shall be forgiven, is as loud an Error, and let him prove it a truth, if he can.)

Rom. 5. 20.

Thus much for his Vanity. His Subtilty follows, [Where sin abounds grace much more abounds; therefore the grace of God abounds to all sinners, yea to the worst, for sin abounds most in them. And if they suffer eternally, How doth grace (or mercy) abound to them?] ——Yea doubtless, this is the Beast that carries the Bell, but let us pursue it a little, and we shall perceive that 'tis not a pretty Creature, but a horrible deformed Monster. For I dare challenge Mr. *R.* and all his Brethren, yea all Mankind to shew me any one Text of Scripture, that ever was more abominably abused, more wretchedly wrested (whether by *Papists*, *Socinians*, *Atheists*, or any sort of Men) than this Text of St. *Paul* is, in this case, by Him. For when the Apostle saith, *where sin did abound, grace did abound much more*; he doth not mean, that God will shew himself most gracious to them that have committed the most or greatest sins; for then *Pharaoh*, *Judas*, and *Jezabel* should be more blessed than *Moses*, *Joseph*, and the Virgin *Mary*; And our Damners and Sinkers be more happy than the holy Prophets, Apostles, and Martyrs: For sin hath most abounded in them, (if we take Mr. *R.* his sense of the word) But the abounding there mentioned, is the abounding of it

His gross abuse of Rom. 5. 20.

it in the ſenſe and feeling of the ſinner; that God's gracious goodneſs hath appeared moſt wonderful in the eyes of thoſe Penitent ſinners, to whom ſin hath appeared moſt vile and hateful. That the abounding of ſin in that place is of this nature, the words juſt before will make evident, for we read thus (therein) *the Law entred that the offence might abound.* Surely it was not given to make men abound the more in ſin, or to make them more ſinful, than otherwiſe they would be: but to make men more ſenſible of ſin, and of the evil of it. The Law, ſaith that Learned Expoſitor upon the place, *auget peccatum, non efficiendo ſed monſtrando*; It encreaſeth ſin (or maketh it abound) not by cauſing of it, but by diſcovering of it; and *Piſcator* ſaith, the offence there is not taken properly for the offence it ſelf, but figuratively for the knowledge of it; and makes this the ſenſe of it, that the grace of Chriſt hath appeared to be more powerful to ſave Believers, than ſin is to deſtroy them. Thus I have given an Anſwer to his Proof, and if he like it not, he may confute it if he can.

Paræus in Rom. 5. 20.

R. — *God is juſt and equal; but ſuch an extream miſery, never to end, is not equal.* Proof 18. p. 187.

B. 'Tis a ſign he ſpent moſt of his ſtrength in the laſt Proof, ſince this next is ſo exceeding weak. It ſeems he judgeth that it cannot be juſt with God to puniſh ſinners eternally, and not only judgeth ſo but ſaith ſo too. [To ſuffer Torment never to end, is not equal.] But though he hath adventured to ſay ſo, yet his Word is not ſufficient for it, (nor is he a fit man to judge of the equity of Gods Diſpenſations.)

But 1. If the ſin of Angels may be juſtly puniſhed upon them for ever (as few beſides himſelf will queſtion) then may the ſins of men alſo: for ſin is as bad a thing in the one as in the other, and God is as worthy to be obeyed by men as by Angels.

2. 'Tis no wonder if guilty ſinners (in a natural ſtate) do not ſo eaſily diſcern the equity of this ſevere Diſpenſation, 'tis the nature of ſin to blind the eyes of its followers, nor can we fully know the evil and vileneſs of ſin, unleſs we could fully apprehend the Excellency of that God againſt whom it is committed.

3. Yet we have ſeen ſo much as may ſatisfie a ſober Chriſtian in the caſe, in the latter end of the firſt Chapter of this Book, wherefore I ſhall not need to ſay any more of the equity of ſuch puniſhment, unleſs my Author ſhall Anſwer what is ſaid therein.

Proof 19. p. 188.

R.— *It is no profit or pleasure to God to have any man suffer endless Torments; He hath no pleasure in the death of any,* Ezek. 18. *much less can it be any pleasure to him for any so to suffer.* Hosea 6. 6 *He is said to desire Mercy and not Sacrifice: if so, he desires none should be sacrificed in a torment never to end. God abhors cruelty.*——

E. This kind of Reasoning is such as may well become a man of his Principles, and suits so fully to his blessed design, and to what he had said in other places, that we need not doubt but he was guided (herein) by the self same Spirit. The former part of it contains these two Propositions. 1. That it is no profit to God to have any man suffer endless punishments. 2. That it is no pleasure to him.——

For the first I say thus: That if that would prove that God will not have any man suffer for ever, at the same rate of Reasoning he might prove, that none of the wicked Angels shall suffer for ever. For certainly God is no more profited by their sufferings, than by the sufferings of sinful men; and yet Christians will believe that the wicked Angels shall suffer for ever, and I have shewed some reason why they should believe so. It was no profit to God to make the world (for what need could he have of it who had All-sufficiency in himself?) and yet Mr. *R.* doth grant that God hath made it: He grants also that God will make his Saints happy and glorious in Heaven, and yet (I believe) he is not so weak as to imagine, that God hath any need of their Happiness and Glory: nor had he any need of the Death of his enemies in this world, and therefore could not be profited by their deaths, and yet he hath brought them to death very often, and in the most remarkable manner.

His Second Proposition is this: That 'tis no pleasure to God to punish any man (or any wicked man) for ever—— If he mean 'tis no such pleasure to him, as 'tis to have them obey him, or that he is not so pleased with their misery as he is with their obedience, or with their happiness in case they were obedient; Then we may grant it without wrong to our cause. But if he mean, that God's pleasure is not in it, in any sense, then I deny it: for it is the good pleasure of his will to punish the impenitent as surely as it is to give the Kingdom of Heaven to his Saints. They shall suffer everlasting punishment, for the mouth of the Lord hath spoken it: and since they suffer it not besides the good pleasure of his Will, or contrary to it, they suffer it with his Will,

Matth. 25. 46.

or

or agreeable to it. The Text of *Ezekiel* ch. 18. 23. runs thus: *Have I any pleasure that the wicked should dye (or be damned) and not that he should return from his ways and live?* And so the sense is clear against him, more than for him; and he hath no way to make it appear to be for him, but only to mention the first part of the verse, without the second, wherein he acts like you know whom, (See *Matth.* 4. 6. compared with *Psal.* 91. 11.) take the words together as they lye, *Have I any pleasure that the wicked should die, and not that he return, &c.* and then it is as much as if he had said, I take more pleasure to have them turn and be saved, than to have them go on in sin and be damned: But if they will not turn, they shall not be saved, nor escape damnation, and therefore, *Turn ye, turn ye from your evil ways, for why will ye dye,* Ezek. 33. 11. saith the Lord in the same Book, plainly shewing us, that they must dye (or be damned) if they go on still in their Trespasses and never turn.

But the latter part of this Proof is (if possible) more strange than the former, *viz.* ----*God desires Mercy and not Sacrifice, therefore he desires not that any should be sacrificed in a punishment never to end.*---- As for his Expression of mens being Sacrificed in punishment for ever, I do not well approve of it, and could easily prove it to be very unfit; for the punishment of the wicked is not a Sacrifice for their sins, since it makes no atonement for them (either Typically or Really) wherefore instead of that, he might more fitly draw his Conclusion thus: Therefore he desires not that any should suffer punishment for ever. Now observe, *Reader*, the strength of this Argument: *God desires mercy and not Sacrifice, therefore he will not punish any man eternally.* How could he speak more at random if he had striven to do it? for This is meant of his Preceptive will, namely that he values obedience in the general, or the exercise of Mercy and works of Love, (in particular) more than Sacrifices at the hands of his people, for the particle there used is not an absolute Negative, but a Comparative only, as in the Text before, *Ezek.* 18. 23. where the Particle [not] doth not deny his pleasure to punish, but compares his will of punishing with his will of returning, and of their Salvation in case they turn in Truth, and prefers the latter before the former. Now if we do but state the matter thus, and infer the conclusion according to the sense of the Text, it will need little or nothing more to be said for its confutation: for who sees not the vanity of this Argument----God regards the exercise of Charity and Works of mercy, more than Sacrifices, therefore none shall be punished for ever, *&c.* If he will take leave to infer thus, I will give him leave to make the same conclusion from the *Vid. Rivet. in* Hos. 6. 6.

History of *Job's Cattel*, or the *fiery Tails of Sampsons Foxes*. He concludes this Proof with a very great truth [That God abhors cruelty] but 'tis such a Truth as little concerns either his design it self, or the things that he had said immediately before, but is brought in by the head and shoulders, and is forced to stand in this improper place by the meer violence of his Resolute Pen.

If he would make it serve his turn, he must (of necessity) make it appear, that God cannot punish an impenitent sinner everlastingly without being cruel; which, I am confident, he cannot do, and do verily hope he will not undertake to do. And if he think so, I might easily subdue his error, if it be not maintained by an invincible perverseness, and that by telling him wherein the cruelty of a punishment consisteth; to wit, not in the duration of it, or degree of it, but in the nature and merit of it. As first, when the person punished is not fit to bear the punishment, as if a man should punish the perverseness of a child with a Rack, instead of a Rod; or as if he should disown and disinherit him for some smaller acts of disobedience to him. This were cruelty, because the punishment in the one is of such a nature as is unfit for the child to bear; and in the other, because 'tis such as is not due for such an offence, nor deserved by it, (as it respects man) (And therefore our honest Professors, that revile and reproach us behind our backs for preaching God's word, and taking their Tythes, and make lyes of us, for telling them the sad Truths that concern them, are like enough to be indicted for cruelty, when the Judge of the world shall come; for though these things through his good Providence, do not hurt us much, yet they are things that are not deserved upon the former accounts, and therefore are no better than cruelties in the eyes of him whose we are, and whom we serve.)

And on the other side, though a punishment be never so great and grievous, yet if it be such as the person punished doth deserve for his offence, it is not cruelty but justice. That wretched Villain *Ravilliack*, that murthered that Renouned King of *France* in his Coach (King *Henry* the IVth, if I mistake not) was afterwards taken and Tormented to death in a fearful manner, yet I believe there were few honest men that ever accused his Judge of cruelty, for condemning him to such a death, because (they knew) he had well deserved it, by the horrid crime he had committed.

And now having taken so much pains to make good his bad cause, in the nineteen Proofs that we have seen, there is no doubt but he will make the best use he can of his strength and skill, in his 20*th*.

and

and last Proof: (as the Candle gives a great light a little before it goes out.) And behold what it is.

R.--------*'Tis not for the glory of God to impose such a Punishment upon any man: for glory lieth not in imposing great and terrible Punishment, but in mercy and forgiveness*, Exod. 34. 6, 7. Proof 20. p. 189.

But by his leave, I judge otherwise, and do not doubt but it is for his glory, to impose great punishment upon the wicked, namely for the glory of his Justice (which he doth not so much as pretend to disprove, unless it be by telling us, that glory consisteth in mercy and forgiveness; for which he alledgeth *Exod.* 34. 6, 7. And how vain all this wisdome is, a few Lines may discover, for certainly God's glory doth not lye only in mercy and forgiveness, for he was glorified upon his greatest Enemies, even hard-hearted *Pharaoh* himself; yet he was not glorified in a way of mercy upon him, but in a way of vengeance and severity, and the same may be said of the Devils; And in that Text in *Exodus*, as the Lord proclaims himself to be merciful and gracious, so one that will by no means clear the guilty, or wicked, so remaining: And the not clearing of them, is not an act of mercy, my *Author* himself being Judge.) Then he adds thus.—— Rom. 9. 17.

R.—— *Proverbs* 10. 12. *'Tis said, Love covereth all sins.*——

But what of that? for it doth not mean that God's love will cover or forgive all Men's sins, (penitent or impenitent) no sure, the Prophet tells us of some, That *he that made them will not have mercy upon them.* 'Tis meant therefore of the love of Men, one towards another. Love (so far as it prevails) will cause a Man to cover, to wit, to overlook, and pass by the sins of his Brethren against him, so far as with a good conscience he may. But he proceeds—— Esay 27. 11. *vid. Synopsin crit. in* Pro. 10. 12.

R.—*God doth all things for his glory, and it is more for his glory to save all men, than to save a few.*—— p. 190.

In what sense we hold that [few] shall be saved, hath already been shewed: To wit, comparatively with them that dye in their sins, and perish; for otherwise, the number of them that are saved is a great number: Now, if Mr. *R.* supposeth, that 'tis more for God's glory to save ὄχλος πολὺς &c. Rev. 7. 9.

ſave all Men, than to ſave ſome only, he may enjoy his Opinion, but ought not to impoſe it upon us, as an undoubted truth, without a ſufficient proof, which he hath not been pleas'd to give us. The Apoſtle
1 Cor. 1. 18. ſpeaks (all in a Verſe) of them that are ſaved, and of them that periſh. Surely then God doth not ſave all, (for we read of ſome that periſh) but he doth what is moſt for his glory, ſaith Mr. *R.* himſelf. Therefore it is not moſt for his glory to ſave all (or to ſave the Impenitent.) And if it were moſt for his glory to ſave all Men, why would it not be moſt for his glory to ſave all the Angels too, for is not their nature as noble, and their ſalvation as precious as Man's? And yet he will not ſave the wicked Angels, (as was proved) therefore it appears he did not count it moſt for his glory ſo to do.

And if I ſhould ſay, that the ſaving of ſome only (only the Penitent and Returning ſinners; I ſpeak of them that are of years) tends moſt to the glory of God's mercy, Mr. *R.* may not honeſtly deny it: for his juſt ſeverity and vengeance upon ſome ſets off his mercy towards others. The blackneſs of darkneſs reſerved for the wicked, makes the Inheritance of the Saints in Light appear the more glorious, and the mercy that brings them to it, by ſo much the more admirable.

And having ſeen what he cannot do, (*viz.* that he cannot make good what he hath undertaken) he tells us (at laſt) what he cannot think. — *p.* 190. *lin.* 19.

R.--------*I cannot admit to think any thing that is cruel, to be in God.*

B. This his diſability he takes, doubtleſs, for his perfection: and I (for my part) ſhall readily grant it to be ſo: for he muſt needs be very weak, or very wicked, that can be perſwaded to think any ſuch thing: And I verily believe he never heard any of thoſe Divines that he ſo much undervalues, preach or ſpeak any thing that founded that way: I ſhall add only theſe two particulars concerning it.

1. That God is not cruel in puniſhing the impenitent for ever, ſince they are worthy of ſuch puniſhment (as before.)

2. That though there is nothing of cruelty belonging to the nature of God, yet there is of Juſtice, and Vengeance and Severity againſt ſin. Conſider the Example of the fallen Angels, and the ſufferings of Chriſt. And this ſeverity is ſo far from being inconſiſtent with his goodneſs, that St. *Paul* joyns them both together: *Rom.* 11. 22. *Behold therefore the goodneſs and ſeverity of God, &c.* And if our Author ſhall think his ſeverity

ſeverity to be cruelty, we can tell him of a Day wherein he ſhall have light enough to ſee his folly.

Thus (Reader) I have led thee (and I hope ſafely) through the manifold dark Maze's, and crooked Labyrinths of Mr. *R.* his new-found Wilderneſs; and know not what I ſhould need to ſay more unto him, unleſs it be to admoniſh him of his deſign, and to beſpeak him in the words of that precious Man of God, Biſhop *Jewel*, (to that peſtilent Popeling Mr. *Harding*) at the end of his Defence.-- -------

[Deceive not the ſimple, they are bought with a Price; they are the People of God, for whom Chriſt hath ſhed his Blood. Your ſhifts are miſerable, you trouble your ſelf, as a Bird in the Lime; the more you ſtrive, the faſter you cleave: you cannot bridle the Seas, you cannot blind the Sun-beams: Give place to the glory of God: whether you will or no, the Truth will prevail.] Biſh *Jewel.*

And now (Good Reader) having given thee the Proof of this Doctrine, and the Defence of it, againſt Mr. *Richardſon*'s violence, and wrath; I would humbly invite thee to ponder a little upon it to thy profit: To which purpoſe, I ſhall endeavour to aſſiſt thee, in the Uſes and Improvement of it; which is the next particular to be ſpoken to, (and indeed the chiefeſt of all.)

CHAP. IV. SECT. I.

Containing ſome Uſes of the Doctrine aforeſaid.

SInce Eternal Damnation is not a Dream, ſince Everlaſting Fire is not a Fancy, but a Real thing; Then (in the firſt place) let us hence be informed of the vanity of all Worldly things, yea of the beſt and braveſt of them: Indeed the Men of the World will ſet their hearts upon it, let us ſay what we can (from Reaſon or Scripture) to the contrary; And if you tell them they have more need of Grace than Gold, or of a good Sermon, than of a Barrel of good Beer, they cannot underſtand how it can be; Their earthly, ſenſual wiſdome is not able to apprehend it to any purpoſe, (and the moſt of them will not be wiſe till 'tis too late.) *Uſe* 1. For Information of the World's Vanity.

But however they value earthly things, becauſe they are moſt ſuit-

able to their earthly minds, yet assuredly they have not that goodness in them which they expect to find, at least not that which can be worthy of the principal affection and esteem of their hearts: and that partly because of that little good that they are able to do for them in this life, for they cannot give any sound content to an Immortal Soul. (That which is capable of God can never be filled with the Creature.) Where is the Man that ever was satisfied with the greatest Riches, that had not something better than his Riches? and the like may be said in other things. And as they cannot content the Soul, so they cannot secure the Body neither: If God do not more for the wealthiest Man than all his Wealth can do, he will fall into mischief every moment. Yea, it cannot procure him one good Night's rest, when he hath most need of it: Though *Darius* kept his Money, and his Kingdom too, yet it is said, his sleep went from him.

Dan. 6. 18.

But there is a greater vanity than all this; for as the greatest of this World's good cannot content a Man sufficiently in prosperity, nor comfort him sufficiently in adversity, so it cannot secure him from Hell, or save him from Everlasting Burnings: It cannot work his deliverance from it, nor prove his deliverance from it: The former is plain, and needs no proof: Though the *Papists* will sell us Pardons for Money, yet they cannot assure us, that the one or the other can secure us from Hell. And the other is no less plain: for, we read expressly, of a Rich man in Hell, *Luke* 16. and we find in *Job*, that God regardeth the Rich no more than the Poor. If he be ungodly, and dye so, he shall not come to Heaven, because he had the World at will. And if he go to Hell, what will all his former comforts be to him, or how will the Remembrance of them comfort him? What will it be to live in ease for a time, if afterwards they live in Torment for ever? What will it be to have Honour for a while, if afterwards they suffer Everlasting contempt? What will it be to be clothed with Silk or Silver, and to fare deliciously every Day, if afterwards they be clothed with Hellish flames, and drink of the Cup of God's fiery Indignation? In a word, what will it be to enjoy the World, and miss of Heaven, or in our Saviour's phrase, *to gain the whole World, and lose their Souls?* Lord, put me not off with earthly enjoyments, let not any thing be my portion that may consist with thy displeasure.

2d. Informat. of the vileness of sin.

A second Branch of Information, which will naturally spring from the Doctrine aforesaid, will be this, *viz.* Concerning the vile nature of Sin: That's almost the only thing that sinners are wont to make light of; yea, many of them make but a mock at it: And though the wise Man

Man tells us, that they are but Fools that do so; Yet (alas) how many such Fools are to be found, and that too, amongst those that are counted good, honest, understanding Men: What if they (never so grosly) neglect and forget the God that made them, what if they slight his holy Commandments, and turn away their Ears (never so frequently) from hearing his Law? (and so run the hazard of having their Prayers rejected) What if they are so proud that they care not for God, nor value a sound Sermon half so much for the bettering of their Souls, as they do the smallest piece of a rotten Dunghill, for the bettering of their Lands: In a word, what if they rail at us for desiring to make them better Christians than they care to be, spight at their Neighbours, and defraud and oppress their poor Brethren, and do the Devil any service in the World, that may but please or profit themselves, make their Purses heavier, and their Hearts lighter, *&c.* Yet, I say, they can make a small matter of it, and can see no great harm in it, or at least no such great harm, (in any of these things) but that they can easily dispense with it, for the attaining of those great ends which they propose unto themselves therein: But, Reader, if these Men could but look beyond the Grave, and see what is doing in the other World, among the Souls of such ungodly ones as themselves; If they could but see (in a lively and sensible way) how many are now Damned for those sins, which they are so much in love with, and be able to apprehend what sad thoughts those miserable Souls now have of their delightfullest, gainfullest wickednesses, which have laid them under Eternal vengeance; Then, believe me, they would judge otherwise of these things, than now they do. I grant indeed, there are other means whereby to see the evil of sin, as namely, the clear Glass of God's Sacred Laws, and the Red Glass of Christ's Bloud and Sufferings, *&c.* These doubtless may be sufficient to shew sin in its proper Colours, to a spiritual eye, (and will be confessed to be so, by all sorts, but blockish Papists, and blasphemous *Socinians.*) But this point that I am now upon, might convince the blindest Worldling of it, in case he would truly believe and consider it; For he must needs grant, there is much evil in that which the Righteous God will punish with Everlasting Torment: How vile and hateful, how hainous and horrible must that be, which the God of all Goodness and Mercy will shew his Eternal Displeasure against? How sad a work must that be which hath such a Death for its wages, as sin hath, yea all sin; For the Apostle speaks of sin in general, as sin, and not of such, or such a sin in particular, in *Vers.* 23. As hath been excellently cleared by our Protestant Worthies against the

Pro. 14. 9.

Pro. 28. 9.

Rom. 6. *ult.*

Romanists, * though the Mercy of God delivers them that turn unto him.

* *Ames. Anti. Bel. Cham. T. 3. lib. 6. cap. 12.*

And so it may discover the madness of ungodly sinners, that walk in the way to everlasting misery, but this will afford matter enough for another Section.

CHAP. IV. SECT. II.

Discovering the horrible madness of wicked men, in adventuring upon this dreadfullest Misery.

Inform. 3d. of the madness of the wicked, &c.

FRom hence also we may fitly inform our selves of the monstrous madness of wilful and resolute sinners, that will run the hazard of so great misery for the fulfilling of their sinful lusts and humors in this present world. *Solomon* often calls such men *Fools*, and St. *Paul* stiles them *unreasonable men.* * And certainly their folly and unreasonableness appear in nothing more than in their venturing of their Immortal Souls in the ways of Destruction: they are apt enough to fear Plagues and Famines, Bonds and Imprisonments, or any ordinary Calamities; yea, they are afraid to obey the Commands of their God and their Consciences, lest they should run into some inconveniences by so doing, and scarce dare to come to the place of Gods publick worship and service (in a constant and diligent manner) lest some Factious Atheists should call them fools for their pains.

* 2 Thess. 3. 2.

But as for the everlasting punishment that is threatned against them (and which they cannot possibly escape while they are followers of wickedness) these they have little fear of, they dread not the dreadfullest dangers, and if (in love to their Souls) we warn them of it, and desire them to take heed in time, and turn from their evil ways before it be too late, they will thank us for nothing (as 'tis commonly said) and advise us to take care of our selves, and not to trouble our selves with them. But if they did but know aright the greatness of that misery that the damned shall endure, they would shun the ways that lead to it, and not walk in any way of wickedness for the gaining of all the wealth on earth, yea, they would be as loth to continue in a state

Psal. 9. 17. Psal. 145. 20.

ſtate of ſin, as to ſtay in a houſe that is on fire over their heads: That therefore I ſhall endeavour, in the next place to diſcover.

And here I muſt needs ſay with the Apoſtle, who is ſufficient for theſe things? who can fathom the depth of the Damneds ſorrows? what heart can conceive them, or what words can expreſs them? for who knoweth the power of God's wrath, or how miſerable it can make the enemies of his holineſs? But though we cannot fully ſet forth the Terror of the Lord upon them, yet we may ſoon ſee ſo much of it as may make it appear to be moſt exceedingly terrible: as he that cannot ſound the depth of the Sea, yet he may quickly find that 'tis very deep.

I ſhall now endeavour to demonſtrate (with all convenient brevity) the dreadfulneſs of the Damnation and puniſhment that the wicked that live and dye ſuch, ſhall ſurely undergo. I ſhall not now ſpeak of the perpetuity of it, (having ſpoken much of it before, and almoſt as much as need to be ſpoken on that ſubject, and much more (I am ſure) than Mr. *Richardſon*, or any of his Abetters will ever be able to anſwer in this world, or the world to come) but rather of the extremity of it, and that in Two generals, which will admit of a large conſideration; *The extreme miſery of the wicked in Hell, diſcovered.*

1. The Happineſs and comfort that they ſhall miſs of or loſe.

2. The miſeries, pains and poſitive ſorrows that they ſhall ſuſtain and lye under.

1. They ſhall be baniſhed from the Bleſſed Preſence of the Lord Jeſus Chriſt. In their day they would not be commanded by him, but in His day, they ſhall be commmanded from him. He himſelf will ſay unto them *depart from me, ye workers of iniquity*; and oh what a miſery will that be unto them! It was grievous to them to be baniſhed from their friends in the world, to be ſhut up cloſe in a Priſon or Peſt-houſe from the comfort and Society of their old acquaintance, *&c.* But how grievous will it be to be baniſhed from Chriſt, and be ſeparated (everlaſtingly) from all the comforts of his Preſence and Favour? This, this will be a bitter thing indeed, and more dreadful than a Thouſand Deaths: for Conſider, O Chriſtian, 'tis He that is the Glory of Heaven, the Eternal Light of that City of God; 'tis He that is the Angels Joy, and at whoſe Birth they ſang an Hymn of Praiſe: a little of His Divine Conſolations have revived the drooping Spirits of his Servants, have Crowned their Souls with bleſſed Peace, and turned the Shadow of Death into the Morning, as the Prophet elegantly expreſſeth himſelf. How bravely did the Holy Martyrs Triumph over *1. In their Baniſhment from Chriſt.* Matth. 7. 23. Rev. 21. 23.

the saddest and sharpest of humane miseries, filling their mouths with Glorious Praises when they were ready to be filled with Smoke and Flames, and all through the sense of their interest in Christ, and the lively hopes of happiness with him after this life ended. And in many others of later times, The joy of their Lord hath made them more than Conquerers over all the fears and sorrows of Death [Millions of praises to the Lord our God, let Heaven and Earth praise Him; for he hath remembred us in our low estate, and hath redeemed us to himself, said that worthy man * a little before he gave up the Ghost.]

* *Mr.* Janway.

But now those Consolations of Christ which his Saints partake of in Heaven, are doubtless far beyond all that they were sensible of here on Earth, for to be with him (there) is far better, as St *Paul* assures us; and yet these Consolations shall be no comfort to them that dye in their sins, for they shall have nothing to do with them, he will say unto them, *Depart from me, ye cursed.* And O how cursed will their case then be, and how miserable will they then account themselves: for they will then lose all other comforts with him, which is the next thing to be spoken to.

Phil. 1. 21.

Matth. 25. 4.

2 *In their loss of all other comforts.*

Secondly, the wicked in the world to come shall lose all other comforts too: whatsoever here they took comfort in, shall then be taken from them. Now they make a good shift without spiritual Consolations, and though they seldom think of Christ and his Kingdom with any seriousness, yet the thoughts of present enjoyments, delight their Souls, and Sensual Contentments do supply the want of Spiritual ones unto them. But if they come to Hell, (as they needs must, if they go on still in their sins,) they will miss of all their Sensual enjoyments.

But to come to some particulars.

1. *Wealth and Honour.*

1. They will lose their worldly wealth and honour; they that minded their mony more than Heaven, shall lose both Heaven and money too: *Their Riches will not profit* (saith the Scripture) *in the day of wrath*, the heat of that day will melt their best coin, for all things of this inferior world *shall be dissolved and burnt up.* They shall see all their pleasant things in flames, before themselves are cast into the fiery-lake: How speedily will their stately Buildings, curious Gardens, costly Clothes, and richest Jewels then be spoiled and destroyed for ever? Their meat and drink will also be denyed unto them, because they despised the Bread of Life, and wilfully starved their precious Souls, and *desired not* (in truth of heart) *the sincere milk of the Word, that they might grow thereby*, 1 *Pet.* 2. Their Minds and Memories and Consciences will have many foul sins to feed on, but their mouths will have

2 Pet. 3. 10.

no

no fine bits to feed on: for whatsoever Sensual good may be expected in the *Turks* Airy Paradise, 'tis sure there is no such thing to be hoped for in the Devils fiery prison. Their honours also will be then at an end, since they must arise to *shame and everlasting contempt*. Dan 12. 2.

2. The Damned will lose all bodily rest and ease and sleep: The place of Torment they must be cast into, will admit of no refreshment at all: They that wearied others with their wickedness before, will then be wearied with it themselves; and though they could sleep (very soundly) in God's house of Prayer, yet they shall not sleep so much as one wink in his house of punishment: That saddest word [*Go ye cursed*] will keep them awake for evermore. 2. *Loss of rest and ease.*

They shall lose also all their carnal Mirth and Worldly Joy: Here they had it (many of them) in abundance, their hearts were light when their Consciences were loaded with guilt; And though they said unto God Depart from us, we desire not the knowledge of thy ways, yet the Pipers and Singers were more welcome to them, they take pleasure in the Timbrel and Harp, and rejoyce at the sound thereof: yea, rather than want Mirth, they will laugh at Religion, and make Doctrine and Use the matter of their Sport. But then these things will be at an end, the Candle of the wicked will be put out: They that would not take up Religion, nor chuse God's Fear lest it should make them dull and melancholy, shall then be merry no more; for the Matter of their Mirth (we have seen) will then be taken from them, and God will distribute Sorrows in his Anger: yea, their own eyes shall see their destruction, and they shall drink of the Wrath of the Almighty, as it is set forth in that Chapter. 3. *Mirth.* Job 21. Job 21. 17, 20.

But how shall they live, may some say, in such a condition? For will not so much misery break their hearts, and will not life fail when it hath no means to support it, no food nor sleep, *&c.* Quest.

I Answer, No, that may not be imagined: They must needs live still, because God will not suffer them to dye; they that lived on earth, as though they had thought their Souls were mortal, shall in Hell find their bodies to be immortal, they shall be *raised incorruptible*: and what if they want the natural means of Life, as food and sleep, yet the principal cause of Life will still remain, even the will and pleasure of the Almighty: But I shall not say any thing more of this point here, having spoke unto it already, and maintained it against the wisest of Mr. *R*'s oppositions. Answer. 1 Cor. 15.

But, say some, the Saints themselves must part with their worldly comforts at last, as well as the ungodly: the universal flames will burn *Object.*

burn up their dwellings, *&c.* as surely as the dwellings of the wicked.——

Sol. True indeed, But though they must part with these things, yet they shall be no losers thereby, because they shall have better instead of them. Instead of Natural delights they shall have Spiritual, instead of the weak comforts of the creatures, they shall have the strong consolations of God; instead of Temporal habitations on Earth, they shall have eternal *Mansions in their Fathers house*, *Joh.* 14. 2. Rev. 21. 4. instead of Food and Physick, they shall have perfect and perpetual health and ease, and the joy of their Lord shall be their strength: instead of Psalms and Thanksgivings in the Churches, they shall have the Hallelujahs of Heaven, the High Praises of their God, and the full fruition of their Fathers love.——But the wicked in Hell shall have none of these things: their cursed state will exclude all Blessednesses, as 'tis evident, and needs not now be proved by me.

4. *Peace.* 4. They shall lose all their peace which before they had; for though there be no peace to the wicked, as the Prophet saith, that is, no true, sound, well-grounded peace, that may deserve to be called peace; yet a kind of peace they have in their sins, yea some kind of peace from their sins, as from their ignorance, and hardness of Heart: but in hell their peace will leave them, and they will have as little quietness as before they had Religion and Conscientiousness. If Doctrine and Application can disturb them in some measure, Damnation and Torment will do it much more.

5. *Hopes.* 5. They will then lose their hopes also; wicked men, as I said before, are unreasonable men, and therefore will hope for that which God hath not promised them; the Word doth not promise Heaven unto them otherwise than in case of true Repentance and Conversion, but they will hope to come thither, though they are yet in love with those sins that they should repent of. I believe there are few of them but have a strange hope to be happy at last, though destruction and misery are in their ways. (And therefore they will not be at the pains of being seriously Religious, because they hope to do well enough without so much ado) But those of them that dye such as they have lived, and so come to Hell, will fail of what they hoped for, and lose all the hopes of it. *The hope of unjust men perisheth*, Prov. 11. 7. *Prov.* 11. And *Job* in like manner *--What is the hope of the Hypocrite when God taketh away his Soul?* Job 27. 9. And if his hope shall perish when God takes his Soul from his Body, how far must he be from all hope, when he casteth him Body and Soul into Hell? The hope of the

the Righteous shall be gladness, but the hope of the wicked shall be shame and confusion.

A Continuation of the Positive part of the Damneds misery.

HAving spoken of the Privative part of the Damneds misery, or the losses they shall sustain, I shall now Treat, with God's Assistance, of the Positive misery that they shall suffer: And first, they shall suffer extream pain in their Bodies. The extremity of it is plainly intimated in this, that they shall go *into everlasting fire*, *Matth.* 25. 41. Fire we know is the most Tormenting creature, the pains that are caused by it are most sharp of any, and therefore the Papists have so much delight to torture the Hereticks, as they call them, by Burning, and to oppose their obstinacy with Faggot-Arguments; And doubtless if they had not had a good God and a good Cause on their side, they could not possibly have withstood them. A small fire can fill a man with pains intolerable, though no more but one finger be scorched with it. A man would not be content to live one year in a burning Brick Kiln, if he might gain the wealth of a hundred Kingdoms, and be sure to enjoy it a hundred years. And we may easily assure our selves that Hell fire will be more grievous than any other for these following Reasons.

Positive Misery.

Bodily Pain.

1. Because it is such as is prepared on purpose for punishment, and the product of God's fiercest wrath, and therefore must needs be of a more tormenting nature than our ordinary fire, which is the effect of his gracious Providence, and was made for the help and comfort of mankind.

Hell-fire worse than any other.

2. Because the Saints themselves may be afflicted with other fire, (and the greatest of them have been so) but Hell fire is proper and peculiar to the wicked; and sure that evil must needs be worser which is proper to the enemies of God, than that which his Servants may be afflicted with. To which I may add this also, that it is such a fire as the evil Angels shall suffer in, [prepared for the Devil and his Angels.] Matth. 25 41.

If any shall say, perhaps Hell-fire is not a real corporeal Fire, but somewhat else figuratively expressed by the name of fire: *I answer*, 'Tis lawful to suppose that it is real fire, and the absurdities that my

Author would fasten upon that Opinion, are nothing but the irregularities of his own imaginations, as you may see in that Chapter, where I have examined them. And if the word Fire were figurative, it would be no matter of relief to the Damned's miseries, but rather an aggravation of them: For those things that are figuratively expressed in Scripture, do commonly exceed those things by which they are expressed; As God, who is called a Father, for his love to his People, is more loving than any earthly Father, and Heaven, which is called Paradise, is more glorious and blessed than ever Paradise was.

Names of Hell. And as Hell is called Fire absolutely in that Text, so it is called elsewhere, a *Furnace of Fire*, (a terrible word indeed) and (which is more terrible) *a Lake that burneth with Fire and Brimstone.* O how dreadful must that place and state be supposed to be, which is set forth unto us by such dreadful names in holy Scripture! See *Matth.* 13. 41, 42. *Revel.* 21. 8.

So (to name no more) it is called a *Prison.* As Heaven is set out by things delightful, so Hell is set out by that which is distastful and loathsome, amongst which a Prison is one, and Hell is called so, in 1 *Peter* 3. 19. And it is the worst of Prisons, if we consider the properties of it.

A Prison. 1. It is a dark Prison. Darkness is naturally an uncomfortable thing: They that fear nothing in the light, yet are apt to be afraid of every thing when they are alone in the dark. *Paul* and his Companions had but an unpleasant sailing, when neither Sun, nor Moon, nor Stars appeared to them for several Days together. And the *Egyptians* were
Exod. 10. little less than astonished at that Plague of thick Darkness that was upon them for three Days time, they were in such an amazement at it, that they rose not from their places all that time: And if God should take away the Sun, or command it to with-hold its Beams and Light, we should take little pleasure in living upon the Earth: But the Darkness
Jude 13. of Hell is worse than all this; *The blackness of darkness for ever.*

2. It is a fast Prison, such as they that are once in, shall never be able to get out of: The Doors of it are shut upon them by the Justice, Truth and Power of the Almighty.

3. It is a tormenting Prison: Other Prisons are places where the Malefactors are reserved for Punishment, but may have some ease and comforts during their abode therein; But Hell-Prison is the place of Punishment, where the wrath of God is executed continually upon his Enemies: I say continually, for they *shall be punished with an everlasting* (and therefore an ever-continuing) *destruction*, 2 *Thess.* 1. 8, 9.

The

The Doctrines of the Holy God were grievous to them, though they heard of them but now and then; What intolerable grief may the displeasure of God cause in them, when they lye under it continually?

And the more dreadful will this Prison be to the Slaves of Satan, because it will be (if I may so call it) a convincing prison unto them: Therein they shall be made to see their deserts, as well as to feel their Punishment. Though they shall have no light of comfort there, yet they shall have a light of conviction. The Lord Jesus (at the Day of Judgment) *shall come from Heaven to convince all the ungodly of all their ungodly deeds:* And doubtless, that conviction will remain upon them when they are in Hell. Jude 14, 15.

They will then be able to know, what it was that they are sent thither for, and that they are so miserable, not meerly for God's good pleasure, but for their own evil doings; for obeying the Devil more than God, for chusing the ways of wickedness before his holy pleasant paths, for rejecting the counsels of his Word, and refusing to return, that they might live; They will then be able enough to understand, that it was their loving of Darkness (or Ignorance) better than Light, that made Christ say unto them, *I know you not*, and to cast them into that blackness of Darkness eternally: Their mischievous designs and spightful dealings that hath laid them under the Vengeance of God, and the malice of the Devil; their mocking at Religion, and laughing at Reproofs, that hath moved God to laugh at their Calamity, and mock at all their Woes and Cries: Their Heathenish liberty on God's Holy-day, that hath made them to be bound in those Chains of Damnation; The Pride and Profaneness, and Unconscionableness of their Hearts, the cruelty and injustice of their hands, the Deceit, Hypocrisie and Baseness of their Tongues, with all their witty fine-mouth'd Railings, that brought them to that place of Torment, and made their Bloud and Bones so Hot in that everlasting fiery Prison. —— I might add more of their Bodies misery, but I shall pass to that which is greater, the miseries of their Souls; for as they were most in sin, so they will be also most in punishment.

If a Man were never so full of pain in his Body, yet if his Soul have some rest and comfort, he is very far from perfect misery: But alas, it will not be so with the damned in Hell, their Souls will be as far from ease as their Bodies: for they will be afflicted perpetually with all sorts of tormenting passions; and that, *The misery of their Souls.*

1. By sorrow, (in the saddest sense) our Blessed Lord, when he stood 1. *By sorrow.*

in the place of ſinners, had great experience of ſorrow, he was a Man
Eſay 53. of ſorrows, and acquainted with griefs, and ſaid, that his Soul was exceeding ſorrowful, *Matth.* 26. 28. O what ſorrows then may we think will fall upon the Souls of the wicked in Hell! If the Soul of that Holy One were ſo afflicted, when he ſtood in the room of others, what will be the caſe of them that muſt bear their own ſins, and anſwer the demands of Juſtice themſelves? The *Pſalmiſt* tells us, that many ſorrows
Pſal 32. 10. ſhall be to the wicked, and as it is ſometimes verified here in this World, ſo certainly it will be moſt eminently fulfilled in the World to come; How merry ſoever they may be on Earth, our Lord aſſures us, that
Matth. 8. 12. they will be *weeping* and *wailing*, when they come to Hell: And how happy would they think themſelves to be, if they might come out of Puniſhment, when they have wept as many Tears, as there be Drops in the Ocean.

2. *By ſhame.* Secondly, By ſhame: The boldeſt ſinner of them all will then be aſhamed, when his eyes are open to ſee his ſins, and God's Majeſty againſt whom they were committed, with all the ſhameful aggravating circumſtances of them: How will they be confounded to ſee the Judge of the World ſet them on his left hand, (in the ſight of Men and Angels) and aſſign them their Portion amongſt unclean Spirits. And ſurely their confuſion in Hell, will not be leſs than that confuſion that they ſuffered before they were there. That puniſhment to which they are judged, cannot be leſs than that which they ſuffered, while they were brought forth to be judged: They that gloried in their ſhame, (and made their Boaſt of their ſins) in the Day of God's patience, will not do ſo in the Day of his Wrath.

3. *By rage.* Thirdly, They will be afflicted in their Souls by fury and rage; theſe paſſions they were often tormented with on Earth upon ſmall occaſions, yea many times upon no juſt occaſion at all: If a Man did but ſpeak againſt the ſins that they love, yea if he did but admoniſh them ſoberly in private, and entreat them for the love of *Jeſus* to forſake thoſe ways which his Soul hateth, preſently what a rage are they in? and how mightily do ſtorms of wrath ariſe in their Breaſts? and if they could kill them with a wiſh, or burn them in their Beds with a fierce and fiery word, they were likely to live but a few Hours longer: If they have loſt but a little of their eſtates, or but ſo much as miſſed of a good Bargain, they are ready to fret beyond meaſure at it. But what will it be to loſe their Souls and Heaven, and endure the pains of Hell, for the love of their fooliſh Luſts on Earth, what unſpeakable vexation will this be unto them; when they have nothing at all to make

up

up the loss, to assuage their pain, or abate their misery in any respect. And thus our Saviour assures us, the wicked will have as *weeping*, so *gnashing of teeth* too, when they shall see *Abraham*, *Isaac*, and *Jacob* in the *Kingdom of Heaven*, and they themselves shut out. Matth. 8. 11, 12.

Fourthly, In Hell they will be tormented by Desperation. This is a fearful thing indeed, and almost the only thing that wicked Men are much afraid of: When we labour to beat down their false hopes of salvation, and tell them they cannot be saved without that holiness that they yet hate, they have no more compendious way to make our Sermons odious, than to report that we Preach Men into Despair: But if they dye as they lived, and so come to Hell, the thing they so much feared will come upon them, there will be an absolute, total and everlasting desperation, *Their hope shall perish*, *Pro.* 11. 7. They will be no more able to hope for any comfort, than to annihilate the Heavens; And how bitter this will be, who can tell? for verily Desperation is a Hell it self, said (one, who I hope is in Heaven) *Francis Spira*. 4. *Despair.*

Fifthly, Their Souls will be exceedingly miserable, through the rebukes and accusations of their own Consciences: They do sometimes accuse them on Earth, (or else our reproofs of their sins would not so greatly offend them) how much more will they do so in Hell, when they are throughly awakened and enlightened, and quickned by the wrath of their Judge? for then they will have nothing to do, but to testifie against them, and torment the sinners for not obeying them before. *A wounded Spirit* (or conscience) *who can bear*, said *Solomon*; and yet the wounds of the Spirit, and troubles of the Conscience, do sometimes tend to the Health and Salvation of the Soul, (through the help of the Spirit of God) how intolerable then must the state of the Damned be, whose wounds of Conscience will never be healed, who will ever be tormented with its ragings and rebukes? And, O how much matter of accusation and rebuke will it then have against them! How will conscience work, 5. *Conscience accusing.*

1. When they think of the excellency and eternity of that blessedness they have lost, and how they have lost it for sin and vanity, and those things that perished in the using, *&c.*

2. When they think with themselves how fair they were (many of them) for Heaven; how highly they were exalted in Gospel priviledges, having the Word of Life and Salvation, and the Ministry of it among them, which if they had improved, as they might and ought to have done, they might have been as those Saints, whose glory they behold with so much envy and astonishment.

3*ly*, When they remember how much time, and Golden opportunities they had to consider of their ways, and seek that grace and mercy that would save them, which they trifled away, as nothing worth.

4*ly*, When they remember how often they were perswaded to return, and how often they were convinced of the evil of their ways, of the necessity of turning; and yet (in spight of all) would go on still in their trespasses: O that sinners would consider of this, when they still enjoy the instructions and exhortations of a plain and faithful Ministry! How they will one day wish that they had been willing to obey it, or that they had never been able to hear it! It will be more tolerable for *Sodom* and *Gomorrha*, at the Judgment Day, than for such: That *Sodom* that was the shame of the World for wickedness, and the most eminent instance of Divine vengeance, of any People under Heaven, being burnt with Fire and Brimstone from thence, yet that *Sodom* shall be in a better case at Judgment, than the neglecters of this so great Salvation. *Matth.* 11. 24. It will be some abatement of their Torment, that they had not those means of grace, those constant Sermons, those strong perswasions, and clear convictions, that Gospel-sinners had: They shall not have so much darkness of sorrow, because they rebelled not against so much light.

5*ly*, When they remember what cost and charges they were at, what care and pains they took (many of them) in Satan's shameful services: How they adventured the shame and censures of the World, the loss of their health, their peace, their life, to please the Devil and their wicked humours; How they stifled their consciences, shut their eyes against the light, rejected Christ and Glory, his Word and his Kingdom, for the deceitful pleasures and profits of sin; and took more pains in the way to destruction, than ever any pious Man did in the way to Heaven. How perfect a Hell will Hell be unto them, where their own Consciences shall be their Tormentors, where their Accusation and Rage shall never cease, where their Worm shall never dye? Doubtless they will then be (in the saddest sense) a Terror to themselves. It were easie to name many other particulars that will aggravate the Damned's Misery; But I have other things to speak of, and therefore pass them by: However that little I have said already, if we write [everlasting] upon it, will in some measure shew the folly of them, that will venture their Souls in any way of wickedness, though it were to gain the whole World by it.

Mark 9. v. 44.

Matth. 16. 26.

The great Objection answered.

But, say some, If Damnation be such a dreadful thing as you make it to be, and be also everlasting, what will you say of the goodness of God,

God, which the Scripture speaks so often of? Or how can it stand with the goodness of a God (*viz.* with Infinite Goodness) to cast his Creatures into so great misery, especially if we suppose this shall be the case of most Men, as you asserted before?

I Answer: He that hath well weighed what was replyed to Mr. *R.* when he cavilled somewhat to the same purpose, need not be much troubled with this Objection; Nevertheless I shall not grudge a large Answer to it, it being that which is most commonly urged by selfish sensual sinners, and hath not been wholly forgotten by the Author of that Paradoxical Book, *De Amplitudine Regni Cœlestis.* * — *Boni Natura est Communicari; quomodo Deus Pater Miserationum, &c.* It is the nature of good to communicate it self: and the more he communicates his goodness, the more he discovers it; And how shall God appear to be the Father of Mercies and Infinite in Mercy, if his saving beatifying Mercy be not extended to the greatest part of *Adam*'s Posterity? So He.— But though a Man cannot go through a thick Hedge without scratches, yet he may go by it at an easier rate; so he that cannot make his way through objected difficulties, yet may pass them by, and hold fast the truth in spight of them: And as to this particular, if thy reason cannot untie this Knot, let thy faith cut it asunder: And if thou canst not see how the Infiniteness of God's goodness can stand with the everlasting punishment of the Creature, yet believe it nevertheless, for the sake of that Word that testifies both of them unto us: For as our Lord *Christ* hath told us, *There is none good but God*; (*viz.* absolutely, unchangeably, infinitely good) So he hath told us no less plainly, That *the wicked shall go into everlasting punishment*: And therefore 'tis certain, the one is not contrary to (or inconsistent with) the other, whatsoever the wits or follies of Men may judge of it. And that thy Reason (as well as thy faith) may have some satisfaction in the case, I shall lay down these following Considerations.

* *Calius Secundus.*

Matth. 19.

Matth. 25.

1. That there is in God *Bonitas Regiminis*, as well as *Beneficentiæ*. In plain *English*, thus: There is in God the goodness of a Governour, and the goodness of a Benefactor; now his punishing the wicked with Eternal Damnation is not at all contrary to his goodness in either of these sences.

1. 'Tis plain, It is not contrary to the goodness of his Government; He is the great Governour of the World, and therefore is called a *King, a great King, the King eternal, &c.* in Holy Scripture, and as he is such, it belongeth to him to punish obstinate and impenitent offenders, according to their deserts; and without this, the goodness of his Govern-

Malac. 1. 14. 1 Tim. 1. 17. Cap. 6. 15.

Government, namely, the wisdom and righteousness of it, would not be discovered to his Creatures: Even amongst Men, they are not accounted good Governours, that do not punish the disobedient, according to their deserts, and maintain the honour of Government thereby: And if a Man suppose that the wicked do not deserve to be punished for ever, who would gladly be wicked for ever, he little knows what wickedness is; and the equity of this dispensation hath been cleared in the first Chapter of this Book, (towards the end of it.)

2. It is the goodness of God's nature, that he hates sin and wickedness; 'Tis his Excellency that he cannot look on iniquity: (else he were not a Holy God, and without Holiness he could not be a God indeed: for his Holiness is Essential to him, and therefore when he would swear by himself, he swears by his Holiness.) Now if the goodness of his nature doth make him to hate sin, it cannot be any disparagement to his goodness to punish it accordingly, since the punishing of it is but the just demonstration of his hatred against it; and he that shall go about to argue the contrary, will shew himself a bad Logician, and a worse Christian.

Matth. 25. 2 Thess. 1. &c.

3. If it were not contrary to his goodness to threaten Everlasting Punishment and Destruction to the wicked, and to tell us of such Punishment for them, (so continuing) then certainly it cannot be contrary to his goodness to make good that word by inflicting such punishment: Whatsoever Men pretend herein, for the extolling of God's goodness, yet he will not think himself honoured by them, when they would exalt it against his Holiness and Truth.

4. These Learned Objectors should not act so unlearnedly, as to argue the doing of that upon the account of his goodness, which cannot be done upon the account of his wisdome, nor complain of his casting those into Hell, whom his wisdome sees to be utterly unfit for Heaven; The Enemies of God and Holiness are not fit to dwell in his Holy place, [A Swine is fitter for a Prince's Presence-chamber, than an unholy Soul for Heaven.] And if Hell be fitter for them than Heaven, 'tis fit that they should be sent to Hell, rather than Heaven; for 'tis fit they should have what is fittest for them: If an ungodly Man should be brought to Heaven, it would be little comfort to him; yea, I doubt not, but he would count it a misery, if he should come there in such a state: The imperfect graces of his People on Earth, as discovered in gracious practises, are matter of trouble and grief unto him, and he had rather be amongst the Beasts of the Field, than be in company with those that would move him to be Holy in good earnest; How contrary then

then would the Holineſs of God be unto him, and what a vexation would it be to him to ſee thoſe glorified, whom he ſo much delighted to vilifie and diſgrace, to ſee thoſe ſilly preciſe ones (as he counted them) ſitting with *Chriſt* upon his Throne, whom he thought more worthy to be trodden under foot by ſuch as he? Thus miſerable would an ungodly Man be in Heaven, and is it not fitter that he ſhould be miſerable in Hell? Is it not more proper and congruous, that he ſhould torment himſelf in the place of Torment, than in the place of Glory and Bleſſedneſs?

And ſecondly, Let me tell the Objector, that God will ſufficiently appear to be good in a way of Beneficence alſo, though the wicked be under Everlaſting Condemnation. This is ſo plain, that I need not ſpend much time in the proof of it: for it would not be accounted a reaſonable thing, that a King on Earth ſhould be charged with unmercifulneſs, for condemning of Rebels to perpetual Impriſonment: He will appear a gracious and bountiful King for all that; while he takes care of the honour and ſafety of his true Subjects. Thus will the King of Heaven appear to be bountiful and gracious, and abundant in goodneſs, in his gracious dealings towards all his faithful Servants. 2. He is very bountiful to the wicked themſelves, yea to the very worſt of them, here in this World. He gives them that Breath which they ſo often breathe out to his diſhonour, and the reproach of his Goſpel. He gives them all that time which now they miſpend, and thoſe precious means of grace, which they ſo unthankfully deſpiſe and abuſe; He gives them drink to quench their thirſt, though they drown their reaſon with it, and preſerves them every minute and moment from many ſecret and unknown dangers, beſides thoſe that are open and viſible: in which reſpect he is ſaid to be the Saviour of all Men. * Yea he gives them time to repent, and promiſes of mercy, when they unfeignedly return from ſin to his ſervice; in *Eſay* 55. 7, *&c.* * 1 Tim. 4. 10.

And as for the Number of them that periſh, which *Cælius*, and Mr. *R.* think ſo ſtrangely of, we may eaſily perceive it is not ſo much to be wondered at, nor may not be imagined to be any diſparagement to the Divine Goodneſs. A ſober Chriſtian may receive ſome ſatisfaction from the words of his Lord, in *Matth.* 7. 14. — *Broad is the way that leadeth to deſtruction, and many there be that go in thereat.* Is it fit theſe Men ſhould make a queſtion of that which their Lord (who is Truth it ſelf) hath ſo poſitively told us? *Of the Number of the Damned.*

Nevertheleſs, I ſhall add a few Conſiderations, to rectifie our thoughts hereabouts, that on that account we may not charge our God fooliſhly.

And,

1. How many ſoever they be that periſh, yet none of God's true
John 10. 28. ſervants ever ſhall: *Chriſt will give them eternal life, and they ſhall never periſh*: John 10.

2. Thoſe many that periſh were all out of the way of Salvation, and would not be perſwaded to turn into it, by a true Converſion. What wonder, if Deſtruction and Miſery be their end, when they are in their ways, as St. *Paul*, in *Rom.* 3. 16. *Deſtruction and miſery are in their ways, and the way of peace they have not known.*

He that chuſeth to travail in a Ship that is bound for *Spain*, may not wonder if at laſt he comes thither. As little cauſe have we to wonder that they ſhould have Hell for their end, that make wickedneſs (in ſome kind or other) their common way, and will not conſent unfeignedly to turn into the Holy Path; And that this is the caſe of the moſt among us, is ſo ſadly apparent, that I may lawfully ſpare the pains of proving it.

3. It is no diſparagement to the goodneſs of a King or Judge to condemn common Robbers or Murderers, nor to condemn many of them: Yea, Juſtice requires him ſo to do, and their Multitude can be no reaſon at all to excuſe them in their wickedneſs: If theſe Men ſhould meet with many to abuſe them, (though it were only in words) and one ſhould ſay, you need not take it ill, ſeeing there are many that do ſo, they would not think very well of his ſpeech: And muſt the juſt Judge of the whole World, ſpare the wicked and impenitent, becauſe there are many of them? If ſo, how ſhall the Judge of the World do right? for all the World knows, that were not Righteouſneſs, nor any thing like it. And if that any Man could prove, that 'tis unreaſonable that many impenitent ſinners ſhould be ſent to Hell, he might as wiſely prove that 'tis ſo for any at All to be ſent thither: For, if many Perſons under the ſame guilt deſerve not the ſame Puniſhment, a few that are ſo, do not deſerve it neither: The Number doth not alter the Caſe.

4. It cannot be denied, but the greateſt part of Men by far is actually ungodly and unconſcionable, ſenſual and diſobedient: and it muſt needs be granted that ſuch are fitter for Hell and puniſhment, than for Heaven and happineſs, and the delightful fruition of the Holy God: And it is not to be queſtioned, but the moſt of the wicked continue ſuch ſtill. Muſt a Man believe that the Enemies of God and holineſs will be in love with God and holineſs, becauſe they are the greateſt Number? If one Man, that dyeth unconverted, may go to Heaven, we may as well ſuppoſe that another may, and another again, and ſo of others ſtill;

So

So that either we must suppose, that all that dye in their sins go to Hell, or else none; and which is most like to be true, they that know the Scriptures may easily apprehend.

5. If Mens judgments were not blinded by guilt and selfishness, they would think it more wonderful, that God should suffer such a Deluge of wickedness to go unpunished in this World, than that he should punish it, according to its desert, in another World.

6. What if God should send but one wicked Man of a Thousand to Hell, and save all the rest, would they not acknowledge and admire his Mercy and Beneficence? Well, though he will not do so, yet we know not, but there may be as great a communication of his goodness, as that amounts to. For as the Heaven of glory doth incomparably exceed the inferiour Heavens and Earth in bigness; So it is judged by sober, learned Men, that there be ten thousand times more holy and blessed Spirits there, than there be wicked Men in Earth or Hell; and they were as wise * as other Men, that supposed the Planets, and other Luminaries of Heaven, to be inhabited by Spirits, as the Earth is by Men, and Beasts. And when I observe that all places (almost) here below, both in Air and Water, as well as Earth, are inhabited by Birds, or Flies, or Fishes, or some other living Creatures, I am very willing to imagine, that the more glorious parts of God's handy-work, which so dazle our eyes but a little to behold, are not empty, but possessed by such excellent Inhabitants, as are suitable to their magnitude and glory. Thou knowest not, *Reader*, how many Millions of Creatures are over thy head, that are filled with their Maker's love and goodness, and therefore entertain no hard thoughts of it, nor murmur at the just Judgments of thy God, upon the obstinate Enemies of his holy Laws, how many soever they may be.

* *Gassendus*, and others.

And thus I have answered the Objection aforesaid, and may now fitly proceed to a farther improvement of the Doctrine pleaded for, in a way of Exhortation and Caution to several sorts of Men; of which with God's leave, in the ensuing Paragraph.

CHAP. IV. SECT. III.

Containing a Use of Exhortation and Caution to the Gentry and others.

HAving proved the point so plainly before, and cleared it now at large from the grand objection about its consistency with the Divine Goodness, I shall urge it (by God's permission) upon several sorts of men amongst us. And I may fitly urge it upon those in the first place, that are first in place, *viz.* The Gentry of our Land——

I need not doubt but some or other will think me a pragmatical person (in the very worst sense,) and may be willing to ask me what I have to do with such? Well, if they have any great desire to do so, let them do it by all means, for why should they lose their longing? But if they are reasonable men, I may hope to prevent that query by giving them this following account, in brief:

Namely, that I am a debtor to all, and am bound (especially as I am a Minister) to do good to all so far as I may: and it is as much worth my pains to endeavour to prevent the damnation of these, as to prevent the Damnation of meaner men; for their Souls are as precious, and their sins as dangerous as others. And it is very proper to speak somewhat to such persons, because they are most taken notice of, and their Examples most powerful to lead others in the way to Salvation or destruction.

1. *To the Sensual Gentry.*

There be two sorts of Gentry amongst us. 1. Sensual careless ones. 2. Serious and Conscientious.

First, of the former, and certainly I had need be careful how I speak to those men that have ruined so many that never durst to speak to them so plainly as I intend to do.

Who are such.

But before I go any further, I must express my self clearly, and shew whom I mean by Sensual Gentry, even those that take more care how to please their senses, and sensitive Appetites, than their Consciences or their God; that make more account of Gain than Godliness, and regard not who or how many they ruine, so they may but raise themselves by it; that slight the Laws of the Eternal King, and care no more for a plain (sound) Sermon than for a dish of stinking meat; that

that groſly undervalue the glory of Heaven, and think themſelves as happy as need to be, if they have but health, and wealth, and honour here, *&c.* or in the words of the Reverend Biſhop *Saunderſon* — that ſpend half the day in ſleeping, half the night in Gaming, and the reſt of their precious time in other pleaſures and vanities, to as little purpoſe as they can deviſe; as if they were born for nothing but to eat, and drink, and ſnort and ſport, *&c.* or (as the worthy Author of the Diſcourſe of the *Decay of Piety*) that live in the world, as the *Leviathan* in the Sea, to take their Paſtime in it, and to make up the parallel, delight themſelves to devour their Underlings. — or (as the Scripture Phraſes it) *that be lovers of pleaſure more than lovers of God, that ſet their affections* (mainly) *on things upon earth and not the things that are above*; that mind nothing ſeriouſly, but (Heathen like) *what they ſhall eat, and what they ſhall drink, and with what they ſhall be cloathed*: Theſe I call Senſual Gentry, and I will be content to be judged by any but themſelves, whether I may not fitly call them ſo, and may lawfully ſay ſomewhat the more to them, becauſe others ſay ſo little.

Dr. Saunderſons *Serm. in* 1 Cor. 7. 24.

Matth. 6. Col. 3. *&c.*

Yet leſt I ſhould lye open to too many Cenſures for it, and leſt my plainneſs ſhould be interpreted to be folly, pride, or peeviſhneſs or the like, I think it meet to mention ſome paſſages out of ſeveral Writers that ſpeak as bluntly to theſe men, as I can do, and yet will be confeſſed to be ſuch as knew well what belongeth to Learning, Grace, and good manners.

Firſt, the famous *Cambridge* Orator ſpeaks thus in his Poem, [Church Porch] *Mr.* G. Herbert.

O England *full of ſin, but moſt of ſloth:*
Spit out thy Phlegm, and fill thy Breaſt with glory:
Thy Gentry bleats as if thy native cloath
Transfus'd a Sheepiſhneſs into the Story:
Not that they all are ſo; but that the moſt
Are gone to graſs, and in the Paſture loſt.

That worthy Divine of *Broughton* * in *Northhampton-ſhire* in his excellent Aſſize Sermon at the end of his [four laſt things] complained of the great degeneration of the modern Gentry, ſpeaking to this effect — They are ſo vainly brought up, and ſo ſtrangely pufft up with inſolency and Self-eſteem, *&c.* that commonly by ſuch time as they come to ſtrength of body and mind corrupt affection obtains its full ſtrength and height and hardneſs in their hearts; and I am afraid, if

* *Mr.* R. Bolton.

if we go on (meaning, without a Reformation) our Posterity will find in the next age, the baseſt Generation of *Engliſh*, that ever breathed in this famous Kingdom. So he, in p. 217, and 218. of the ſaid work. And whether this thing he feared be now come to paſs or not, I do not ſay, let others judge.

The foremention'd excellent Doctor alſo in that very Sermon makes as bold with them, ſpeaking to thoſe Gallants that do nothing for the
* Dr. Saunderſon "good of humane Society, but live as if they were made for no other "ends but to eat and drink, and ſleep and game, &c. tells them (however they might take it) "that the pooreſt contemptible creature, that "cryes *Oyſters* in the ſtreets for a livelihood, deſerves his Bread bet-"ter than theſe brave men, and his courſe of life is better approved "of God and every wiſe man than theirs. And as he adds [a Horſe "that is not good for the Cart, nor the Way, nor the Race, nor the "Wars, nor any other ſervice, though he be never ſo well made, "never ſo well ſhaped, and never ſo well clothed, yet is but a Jade "ſtill] and (after the Application of it) adds [the titles of honour "which in courteſie we give you, we beſtow upon their memories "whoſe degenerate off-ſpring you are, and they no more belong to "you, than the Reverence the good man did to *Iſis*, belonged to the "Aſſe that carried her Image.]

And thus having cleared my way, I ſhall now come directly to my intended work, to exhort the brave Gentile ſinners to conſider the things that concern them, which I take to be one of the fitteſt Uſes that can be made of the Doctrine of Hell Torments.

The Exhortation, &c. Since there is a ſtate of extream and everlaſting puniſhment for the ungodly in another world, 'tis high time, Sirs, to look about you, and to take care of your neglected Souls before you have loſt them; O conſider this, you that forget God, and uſe all diligence to eſcape this wrath to come; your Eſtates are better than other mens, and your Breeding too (as you would have us to think) and are your Selves more contemptible or leſs worthy of your care, and Religious regard? Surely not. You know that your time is paſſing and will return no more: Death is at your backs as it were, that pale horſe will ſhortly overtake you and tread your honour in the duſt; and can you doubt of this or make light of it? You are not ſure to live another day, you know nothing to the contrary but your Souls may be called
Luke 12. 20. for this very night, though you have built your Barns never ſo largely, to lay up your ſubſtance in; and can you think the remembrance of the pleaſures of a Senſual careleſs life, will make death more ſafe

or

or comfortable to you? or if it could, yet we are well assured, it cannot make Hell Torments the more tolerable; and as you are not more capable of escaping them, if you dye in a state of sin, unconverted, so if you fall into them they will be as terrible to you as to other men; though you are a little better armed against the crosses of this world, than other men, yet you have no more security against the curse of the Law and the wrath of God: You have no musick that can charm the Devil or abate the fury of his Malice, no Playes or Romances that can delight you after death, no Clothes that can adorn you in the eyes of God, no money that can bribe your Judge or purchase a Pardon at his hand: In a word, no Courage that can bear up your Spirits against the Terrors of Judgment if it find you in an unrenewed state, and destitute of that Grace and Holiness that naturally you disregard. O that you did but know, any ways but by experience, what a sad creature a Gentleman in Hell will be; And that you may never know it in that way, give me leave I beseech you, to caution you against some special sins that are most likely to bring Great men thither.

1. Pride and haughtiness of mind. What if you speak great swelling words, and look as big as a blown bladder (scorning God and man at once) yet you must come down a little lower, if ever you dwell in the high and lofty place; you must of necessity lay aside your loftiness, and stoop so low as to take up that poor despised thing, Religion, *and walk humbly with your God*, before you can see the Kingdom of Heaven, *Esay* 2. 12. *The day of the Lord of Hosts shall be upon every one that is proud and lofty, And the proud shall be as the stubble in the day of his Anger*, Mal. 4. 1. and *pride goes before destruction*, saith, *Solomon*. And how apt the heart of man is to it, when it is attended with wealth and worldly greatness, I need not say. 1. *Pride.* Mic. 6. 8.

2. Take heed of fleshly lusts which war against the Soul, as St. *Peter* speaks, in 2 *Pet.* 2. 9, 10. *The Lord knoweth how to reserve the unjust to the day of judgment, but chiefly them that walk in the lust of uncleanness, &c.* So St. *Paul*, *Heb.* 13. 4. *Whoremongers and Adulterers God will judge, (i. e. condemn.)* They that would not be divorced from their Harlots shall be married to Hell-fire. See *Rev.* 21. 8. 2. *Fornication.* *Adjudicabit exitio.* Piscat. in Loc.

3. If you would escape the miseries of another world, be sure to take heed of an idle and unprofitable life in this. Surely, Sirs, they are like to partake of little good hereafter, that care not to do good here. If Plays and Romances have not thrust the Gospel out of your minds, I shall not need to tell you of the dreadful doom of the unprofitable 3. *Idleness and unprofitableness* Matth. 25. 30.

fitable Servant. Is it not ſad to ſee how little good is done in the World, by many of thoſe that are beſt able to do moſt, and how many there be among us, who have hundreds, it may be thouſands a Year, that yet do not give, all the Year round, ſo much as the price of a good Periwig, toward the Relief of their poor diſtreſſed Brethren; (as though ſuch as are raiſed to ſuch high fortunes were gotten above the Law of Charity, or as if they thought the greatneſs of their wealth would well excuſe them in the neglect of thoſe good works it was given for; or as though they had thought it an honour to them to have the *Papiſts* ſay, that they are *Soliſidians.*) The neglect of this is no ſuch harmleſs Peccadillo, as theſe Men may be apt to account it: We read in the Goſpel, that our Lord will condemn Men at the great Day, for this ſin eſpecially, and make a particular mention of it, as a procuring cauſe of Condemnation. He will ſay unto them, *Depart from me, &c. For when I was an hungred* (in his members he means) *ye gave me no meat, when I was thirſty ye gave me no drink, &c.* So then, they that were able to do good to their poor Chriſtian Brethren, and were not willing to do it in ſome conſcionable way, will be puniſhed for ever for this ſin, if they dye ſuch as they lived; and when they have loſt their Souls and Heaven, it will be no ſatisfaction to them to remember, that they kept, or ſaved their Money; they that would not live as Chriſtians, ſhall not be ſpared becauſe they were Gentlemen.

Matth. 25. 41, &c.

I might alſo caution you againſt Cruely and Oppreſſion, ſcorning of Reproofs, and ſcoffing at Religion, in the ſerious faithful Followers of it; but I have not time to ſay all that might be ſaid unto you.

4. Miſpending of Time.

The next thing that I would entreat you to be heedful againſt, is, miſſpending of your time: He that is careleſs of that, is (therein) careleſs of his God, his Soul, his Duty, and every thing that moſt concerns him, and therefore is moſt apparently (as yet) in the ready way to Hell.

[*See that ye walk circumſpectly, redeeming the time*] is no Precept of mine, but of the Apoſtle, * or rather of God by him; and if Gentlemen are not concerned with it, it would be hard to prove that any others are. Believe me, Sirs, your time is one of your choiceſt Treaſures, nor can you name any thing, beſides God's grace, and your Souls, that can be compared with it for preciouſneſs; What would you not give for another years time, in order to your preparation for an endleſs life, in caſe you were to dye to morrow? And though I am not concerned to accuſe you of miſpending your time, yet I may lawfully put you in mind of it, and deſire you to call your ſelves to account for it, before your God doth. Compare, I beſeech you, the time that you

*Eph. 5. 15, 16.

ſpend

ſpend in exceſſive ſleeping, in trimming and adorning, in feaſting and long meals, in pomp and ſtate and vain curioſity, in vain thoughts and worldly cares, in Cards and Dice, and other Games, (at home and abroad) in fruitleſs and unedifying Books, in idle company and needleſs viſits, in vain diſcourſes and delights, in doing ill, or doing nothing; I ſay, do but compare this time that is ſpent in theſe ways, with that time which is ſpent in a ſerious ſeeking and ſerving of God, in reading of good Books, in thinking of good things, in governing your Families religiouſly, in relieving the poor, in encouraging your Charge in the ways of God, or any thing elſe that tends to the promoting of piety, in your ſelves, or others; And let your own conſciences tell you which is moſt: For in many of our Gentry, the time that is ſpent in the latter, is no more in compariſon of that which is ſpent upon the former, than the poor Man's wages for a days work, to their Yearly Incomes; Their whole buſineſs and work is ſports and paſtimes, ſo that we might deſcribe them in thoſe words, in *Exod.* 32. [They are a people that ſat down to eat and drink, and roſe up to play] But ſuch provide but ill for themſelves; nor can it be ſafe for them to be ſo prodigal of time, that have Death and Judgment before them, a Hell to eſcape, and a Heaven to prepare for.

5. There is another ſin, that ſome who go for Gentlemen are ſadly in love with, (and muſt not be forgotten in this Diſcourſe) I mean horrid Swearing and Imprecations, Damning, Sinking, and the like. And ſurely if Damnation be a real thing, and not a Dream, it muſt needs be a damnable thing, (in the higheſt ſenſe) raſhly and profanely to imprecate it upon themſelves. What wonder is it, if theſe Men have Hell for their portion, that commonly have Damnation it ſelf for the matter of their prayer! And if they did only ſhame themſelves by this wickedneſs, the matter were not ſo much; but they (alas) ſhame their profeſſion alſo, and bring a grievous reproach upon the holy Prayers of our Church. 'Tis the corrupt Lives and curſed Speeches of ſuch Profeſſors, that harden the deluded *Separatiſts* in their prejudice againſt them, as the *Quakers*, and ſuch like; I read, not many Moneths ago, a paſſage to this purpoſe, (more than plain enough) in a *Quaker*'s Pamphlet; where ſpeaking to ſome Perſons of this bad quality, he expreſſeth himſelf after this manner: [You cry out, *God damn us*, and *God confound us*, and ſoon after you go to your Church, and ſay, *We beſeech thee to hear us good Lord.*] Thus (Reader) this clauſe in our Letany, *We beſeech thee to hear us good Lord*, (than which it is hard to imagine any thing more humble, or pious, or better becoming a ſerious Chriſtian)

Raſh Imprecations.

ſtian) is matter of greateſt ſcorn and contempt to theſe poor Creatures; and all becauſe it is Profaned and Unhallowed by the peſtilent Tongues of theſe Hyperdiabolical Gentlemen, theſe Damnable Damning, Sinking Gallants. O Sirs, if you are guilty of this ſin, conſider of it for the Lord's ſake, and do no more ſo wickedly. O that I might diſſwade you from it by any means; to that end I will propoſe unto you theſe Two queſtions.

The Damners queſtioned.

1. What if you ſhould be pleaſed to lay aſide your Atheiſm, and adventure to believe that there is a God to whom vengeance belongeth? would you not then account it reaſonable to honour him by a better Prayer than [God damn us, *&c.*] and think it more needful to beg his mercy, than to imprecate his Vengeance? And if you think that there is no God, and that Religion is only a ſilly thing that came into the World by chance, through the force of fooliſh cauſeleſs fears (as ſome of your companions are willing to perſwade themſelves) It may be worth your while to Read and Conſider what that excellent Gentleman * hath replied unto it, in his moſt Rational diſcourſe of the unreaſonableneſs of Atheiſm, and to anſwer it if you can.

* *Sir* Charles Woolſley, p. 77.

2. What if you did but ſee that wicked Spirit that tempts you thus fearfully to challenge your Maker, and dare him to deſtroy you, would you not then take heed how you yield to his temptations, and follow his counſel? And is it not much worſe to feel damnation than to ſee the Devil? Why then ſhould you raſhly imprecate ſo great a miſchief upon your ſelves, and run the hazard of bearing that wrath we are aſſured he doth tremble at *?

* James 2. 19.

3. What if you had been among thoſe Swaggerers in *Bohemia*, mentioned by Dr. *B.* in his Theatre of God's Judgments *, out of an approved Author *, who having delighted themſelves in the night with profane Speeches and wicked wiſhes (much like that aforeſaid, though not quite ſo bad) were found dead in the morning, with their necks broken, and cruſhed as if a Cart-wheel had gone over them, with bloud alſo flowing out of their mouths and noſtrils to the aſtoniſhment of all that ſaw them. Surely had you ſeen this ſad Spectacle, you would hardly make ſo bold with the God of Judgment, as to dare him to deſtroy you. Well, if you will not be warned by ſuch examples your ſelves, he can make you examples to others: and if ſuch a death be dreadful, Damnation is worſe, incomparably worſe, how light ſoever you may make of it, (as you muſt needs grant if you believe there is any ſuch thing, if you do not, let it pleaſe you to vindicate your good friend Mr. *R.* and make good his Arguments againſt my Anſwers.)

* p. 552.
* Jo. Fincelius.

4. What

4. What makes you to be so fearful when any extraordinary signs of God's power appear? If his Thunder do but shake the Earth under you, if his Lightnings singe your well-set Hair, if a terrible Tempest overtake you in the field, and tear the Oaks in pieces under which you stand for shelter, your courage will fail, and your stoutest hearts tremble as a Leaf, how then can you bear up under his fiercest wrath, and endure that damnation which you so commonly and fearlessly imprecate on your selves? Psal. 77. 17, 18.

5. If Damnation be so slight a matter as (by your speeches) you seem to make of it, why are you commonly so much afraid of dying? They who walked in your ways, and talked in your Language (most stoutly and presumptuously) yet spake very faintly when a deadly disease took hold of them: some of your Quality, when their Physician told them they were not like to recover, fell into a horrrid rage, and could scarce forbear cursing him to his face: And yet Damnation is ten thousand times dreadfuller than death, if all our Religion hath not deceived us. To lye in the place of darkness is as nothing to the living in the place of Torment. Read but the foregoing Chapter and you may see so much Terror in it, as might hinder you from wishing it upon your selves, though it were never so much in fashion amongst the Hectors of our Times. They would not delight themselves in [Damn my Bloud] if they knew the fierceness of Hell-fire. (And if they can see themselves so far in danger of it as to desire heartily to escape it, they may fitly read some directions for that purpose in the latter pages of this Discourse.)

If any expect an Apologie for what I have said to these men, he is likely to be disappointed of his expectation; and if they themselves shall call me Stoick or Clown, or Puritan for my pains, I shall be content to take it at their hands, and will (as I verily hope) say no worse to them than I would to those that are infected with the Plague, *viz. The Lord be merciful unto you.* And now I leave them, being willing to speak a few words to their Betters, namely, *The Serious and Religious Gentry.*

CHAP. IV. SECT. III.

A Continuation, or a word of Exhortation to the Religious Gentry.

AND now, *good Reader*, since I am to treat of so Noble a Subject, I do really wish for thy sake, that I could speak what is sutable to it, and that which might be as worthy of thy Reading, as the Persons to whom I speak are of thy Love and Respect; but alas, my manifold imperfections will be a more than sufficient hindrance, so that I cannot promise thee any thing extraordinary herein: yet if plain Truth may be pleasing, thou mayst fitly read what follows -- They are as Gold, not only choice, but rare: And though some of them (as I have heard) are lately gone to their beloved Lord; yet blessed be God, there be some of them still remaining in our sinful Land: long may they live, and let those hearts be faint that wish them evil.

Sir T. R. &c.

Their Character.

I shall first tell you who I mean by *Religious Gentry*, and then speak a word of Exhortation, with all humility unto them. For the former, The *Religious Gentleman* is one that minds his God above his Money, and placeth his Happiness in a higher world than this he lives in; one that scorns nothing so much as sin, and desires nothing so much as a Conformity to Jesus Christ, and an absolute fruition of his Love and Glory; 'Tis his highest Ambition to be a Favourite in the Court of Heaven, and the best of his Buildings are disesteemed by him in comparison of the many Mansions that are there; his Tongue keeps time and tune with his Mind and Conscience, he doth not make or love a Lye (he looks upon such Drolling as a piece of damnable fooling) he counts it no pride to make his boast of God, nor no shame to speak often of his Attributes and Excellencies. He will glorifie his God in his body also, and therefore will not adventure to dishonour him with the Apparel he puts upon it, (God having given him his right shape, he sees no reason why he should be mis-shapen by any monstrous fashions.)

In a word, as he is Religious, so he is not afraid to own and follow the Exercises of Religion, in publick as well as in private; He seeks not for the Golden mean between Saintship and Atheism, but is resolved to be a Saint so far as he may, though the proud should call him

him Puritan for it. He goes as joyfully to God's house as the Sensual gallants to a Play-house, and comes out with more as well as better satisfaction. He goes not to Church to save his Credit or his Purse, to see Fashions or to censure his Minister, but to discharge his Duty, and adorn his Profession, to Serve his God and Save his Soul. (and therefore he had rather go Twice a day than Once a month) This, *Reader*, is the nature and quality of these excellent Persons I am speaking of, and however thou mayst wonder at it, I dare affirm there are some such to be found among us; and to them I am now (with all Christian respectfulness) to address my self.

Honoured Sirs, since *Hell is no Fancy*, since the miseries thereof are real, intolerable, and eternal, give me lieve, I beseech you, to urge upon you these following Duties. *The Exhortation.*

1. To rejoyce in the Lord, and delight your selves in the Thoughts of his Great Goodness towards you. For he hath freed you for ever from all this Misery. That Cloud of Vengeance which will fall upon the Careless Gallants at the last day, shall be far from you: You may meet with many distresses, but nothing of Damnation shall ever come near you, for there is *no condemnation to them that are in Christ Jesus, who walk not after the flesh but after the Spirit*, Rom. 8. 1, 2. *Whosoever believeth on him* (to wit with a holy and True Faith, such as is attended with a Religious life) *shall not perish but have everlasting life*, Joh. 3. 16. *The First Duty.*

When the awakening Trumpet shall send forth its Echo's to the ends of the Earth, it shall be no matter of amazement unto you: when you shall look out of your Graves and see the Lord of Glory, Armed with irresistible power, clothed with shining Majesty, and flaming Vengeance, attended with all his Troops of holy Angels, (Cherubins and Seraphins) honoured with their loudest shouts, their highest praises, their joyfullest Acclamations, &c. yet then I say your hearts shall not fail, *for you shall come forth to the Resurrection of life*, Joh. 5. 29. and be raised up for heaven, not for hell; wherefore serve your God with gladness, and do not so much humor the Devil, or honour this malignant world, as to be afraid of its enmity, or to be discouraged at the worst it can do against you: That Gracious God whom you serve is able to deliver you from all evils: and as he hath saved you from the power of sin, and the punishment of Hell, so he will be your shield from smaller dangers, *Psal.* 84. 11. *The Lord God is a Sun and a Shield, and no good thing will he withhold from them that walk uprightly.*

Second Duty. Secondly, To be often in the Heavenly Duty of Praise and Thanksgiving. This Tribute you owe for every Mercy you partake of; how much more for your deliverance from the Everlasting Punishment? Methinks, (Sirs,) you should delight your selves abundantly in Paying of it, and Praise your great deliverer with enlarged hearts. O let that be a main part of your work here, which shall be your Beatifying employment in the high and Holy place. When Sensualists are delighting themselves in Songs of Lewdness and Vanity, let your hearts be delighted with Songs of Praise. If the Blind man in the Gospel (*Luke* 18. *ult.*) *could follow Christ so joyfully, glorifying God,* merely because he was cured of his blindness, O what Joyful Praises should your hearts be filled with, and your glory (your Tongues) be exercised in, when you are saved through Christ from the Everlasting Darkness and destruction, and shall shortly see an end of all your Sorrows.

Third Duty. Value not overmuch the Scorns and Censures of the ungodly world: fear not the reproach of men, nor be afraid of their revilings (while you walk in the Holy way) No reason for it, for why should they fear the contempt of any, that are secured from the everlasting shame?

Esay 51. 7.

Fourth Duty. Another duty which I would humbly exhort you to, is this, To do what you can to save others from Hell. Not that you can save them in a way of absolute power, by working saving Grace in their Souls, nor in a way of Merit, by procuring Heaven for them, This 'tis confessed you cannot do: But yet you may do that which the Scripture calls a Saving of them, namely, Perswade them to be careful of their own Salvation, and occasion them to use the means of Salvation that are afforded them. And what can be imagined more excellent and honourable, or more truly worthy of a *Religious Gentleman* than this? Motives to it I might add in great variety, from the Glory of God, the Worth of the Soul, the Love of Christ, the Honour of his Gospel, the honourableness of the Duty in it self, (To conquer Towns and Castles, and Kingdoms, is but a poor and worthless project to the furious endeavours of Saving a Soul.) But methinks God's goodness to your selves might be a very powerful engagement upon you so to do, if there were no other reason for it. As the King in the Parable, *Oughtest thou not to have forgiven thy fellow-servant seeing I forgave thee?* so may it be said much more in this case, ought you not to do your best to save others from Hell, since your God hath been so merciful as to save you? — And I beseech you, Sirs, let it be remembred what opportunities and advantages you have above other men, to do good to your Neighbours Souls. Your Place and Authority will bear a great

great sway with them, they will regard your words and examples, when they will not regard ours: Happy would many a poor Minister account himself, if his People would mind the commands of God, which he urgeth upon them in the name of Christ, half so much as they would mind the words of a Man of Place and Wealth. If you shew a love to a Church, and a plain Sermon, they will seem to do so for their credit sake, and will not dare to call the one a Steeple-house, or the other a Puritanical Preachment.

Now you may be Instrumental to their Salvation (or deliverance from Hell) many ways, especially these following. 1. In general, by your own example, by living godly, righteously and soberly in your general course. They will be more capable of believing profaneness, sottishness and injurious doings to be hateful things, when they see them so carefully shunned by such as you.

In particular, If you would be a means of saving your Neighbours Souls from Hell, let it please you to observe these following Directions.

1. Endeavour to engage them to publick Duty, and to hear that word often, that is able to save their Souls. Shew your Zeal for the Solemn Service of your God, and let them know how greatly you love the Habitation of his House, and the place where his Honour dwelleth: This would be a means to bring them often thither, if not for love, yet for shame, and fear, and if they come within the sound of God's Word, whatsoever it be that moves them so to do, there is hopes they may be the better for it, or at least not so bad, (so blind, and bold, and hardened in sin) as if they had been drinking, or prating with their ungodly Companions, when they should be hearing the Word of their Lord.

2. To shew your Zeal against Drunkenness, common Swearing, and all other gross sin, by punishing it according to the Laws of the Land, and to shew most of your favour and kindness to those Persons, or Families, that seem to have the greatest kindness for Religion.

3. To discourse with your Neighbours in an edifying way. Let your speech savour of Grace, and discover your seriousness for your God and Souls. Let them know by your words, the holy temper of your hearts: Tell them how glad you would be to be more holy than you are, to be perfectly conformed to the will of Christ, and how little you value all this World's good, in comparison of his love, and the enjoyment of it in Heavenly glory: Tell them what thoughts you have of the state of an ungodly Professor, and that you would not be in such a case for all the Wealth in the Earth: Tell them of the preciousness of Time,

Time, and the greatness of that work which they must do for their Souls therein, and if they seem careless of it, ask them seriously some awakening Questions; As,

1. Do you not know that you are Men, and that your reason was given you to make you capable of serving your God with a reasonable service, (that is, a ready, willing, and conscionable service.) And do you not know that he is always present with you, and pondereth all your goings?

2. Do you not know you must shortly dye, and your Souls enter immediately into an endless state of joy or sorrow, according as you dye, godly, or ungodly Christians?

3. Doth not God deserve infinitely more than your highest love, your best obedience? The Heavens declare his glory, and may it become you to forget him, and live to his dishonour?

Do you not admire the beauty and brightness of the starry Heaven, and will you venture to lose all the glory and joy which dwells in the Heaven of Heavens, for the transitory pleasures or profits of sin? O how much good might a few of such questions (or speeches) do from a Gentleman's mouth upon his Tenents, or Neighbours Souls.

4*ly*. Engage them in the reading of Scripture, and such Books as open and apply the great truths and duties in it, as Bishop *Taylor*'s Rules of *Holy Living*, the *Whole Duty of Man*, Mr. *Baxter*'s Books of *Death and Judgment*, or any other that your Prudence and Piety shall think fit for them. Such private innocent companions (I doubt not) have been a means of saving many a Soul. Engage them also to a constant course of Prayer, by themselves, and with their Families: for the often approaching to God in so holy a work (whether with a Book, or without) will shame them from gross sins, and make them more serious in their provisions for Eternity.

5. Do all you advise them to your selves, and be ready to do good to their Bodies and Names, in any reasonable way, as well as to their Souls, and then there is no doubt, but your good Examples, and good Counsels, may do them good. And your labour (in all) will not be too much, in so great a work, as the saving of Souls from the second Death.

My next work is to Exhort All in general, high and low, rich and poor, (one with another.)

Surely, my Brethren, you had need be heedful to your selves, since Hell is real; O consider your ways, and use all possible means to escape the Damnation of Hell. I hope I shall not need to add any Motives

Motives to it, if you believe its dreadfulneſs, and your own deſervings; And as for Directions for it, the following Section will ſupply you with them.

CHAP. IV. SECT. IV.

Containing ſome Directions to eſcape Hell Torments.

Preſuppoſitions.

THis part of my Diſcourſe is deſigned for ſuch (eſpecially) as are yet in the ready way to Hell, as common Swearers, Lyars, Drunkards, Sabbath-breakers, and ſuch like, to which I may add our factious ſpightful profeſſors, that mix (very wiſely, as they think) their Malice, and their Religion together; whoſe wicked ſpight againſt their Pariſh-Miniſters is moſt bleſſedly turned into a pure zeal for private Meetings: (abhorring Churches, as profane places, and crying out, when the time and company is fitteſt, Down with them, down with them, even to the ground) And in a word, Hypocrites, Worldlings, careleſs and ungodly Perſons. To ſuch I now ſpeak; and to them I would give theſe following Advices, in order to the eſcaping of Hell-torments.

Dir. 1.

After you have remembred how well you deſerve them, and how worthy the leaſt ſin makes you of them, (*Rom.* 6. laſt verſ. *The wages of ſin is Death, viz.* Eternal Death or Damnation, for to Eternal Life it is oppoſed in the verſe) much more all your ſins together, with your obſtinacy and impenitency in, and under them, *&c.* I ſay, having conſidered your deſervings, conſider carefully the danger of your preſent ſtate of ſin: O think a little, yea think much how uncertain your life is, and how impoſſible it will be to ſcape Hell, if you dye in an unconverted, unſanctified ſtate, ſee *Matth.* 18. 3. *Hebr.* 12. 14. and other places. And withall, how intolerable its miſeries will be to you, if for the love of ſin you be ſent thither. The light afflictions of this World are greatly dreaded by many, and carefully provided againſt by ſober and prudent Men, How much more ſhould the extremity of endleſs Torments? O conſider what it is to be for ever, I ſay for ever, under the inſupportable wrath of the great God, and whether the utmoſt that ſin can do for you, may rationally encourage you to run the hazard of ſo great a miſery? This is the firſt thing that I would adviſe you to in this caſe; and if the eſcaping of everlaſting miſery be not a thing worthy of our moſt ſerious thoughts that may tend that way, nothing in the World is; nor will Men be apt to provide againſt a danger, till they ſee and conſider the reality and certainty of it, and the like.

Except.

But (ſay ſome) this is harſh counſel, and we cannot take it: To conſider

of such sad matters, alas we cannot do it, we dare not do it; if we should think much of such things, we are afraid it might make us mad. —

Answer. But Sinner, take heed in time, and do not deceive thy self; thou knowest thou hast a great adversary, that delights in nothing more than in his hopes of seeing thee in the same Hell with himself; do not joyn with him in working out thy own destruction. He will surely do it if he can, nor hath he any more compendious way and Method to undo thy Soul than to keep thee from considering thy State seriously, and the dreadful danger thou art in, while thou givest thy self up to the service of Sin (and dost not chuse the fear of the Lord) But to come directly to the point in hand: — Thou darest not spend any serious thoughts upon such matters lest it should distract thee — It seems then thou takest thy self to be well in thy wits as yet; and if thou art so indeed, I may hope thou wilt not think it unreasonable to make use of thy Reason, for the good of thy Soul: I mean by answering (for this particular) these following Queries.

1. Whether there can be any more dreadful or damnable distraction than for a man to follow his sins, and not consider his danger; to rebel against the King of Heaven (wilfully and deliberately) and not to take time to consider what he is doing, and which way he is tending? I think there can be no greater madness than this (unless a greater degree of the same kind) and I hope, *Reader*, thou art of the same opinion: 'tis sad to see a man, that is thus mad for his Soul, to neglect it still, and plead that he doth so for fear of being mad. O what monstrous madness is this!

2. Whether thou wouldst Reason at this rate in other matters of far smaller moment? Suppose thou hadst passed through some infected houses (where the most were dead of the Disease) and one say unto thee, Alas man, O how fearful is thy case; consider the danger, and seek out for help; for those houses had the Plague, and 'tis ten to one but thou art infected, *&c.* wouldst thou reply I dare not consider of it, lest the thoughts of my danger and death should dull my Spirits, and make me Melancholy? And why should not men Reason so in such cases, but that they less mind their Souls concerns than their Bodies?

3. Whether thy Reason was not given thee to consider of the state of thy Soul in order to its eternal welfare? and whether God doth not require thee to consider thy ways (what they are, and what they tend to.) *Hag.* 1. 5. *Thus saith the Lord of Hosts, consider your ways:* and *Esay* 1. 3. he complains that his *people did not consider.* And can you think that 'tis the way to be mad to consider of them, or that God will take away the use of your reason because you use it according to his will and command?

Yet

Yet think not of thy danger deſpairingly, nor draw any ſadder concluſions from the conſideration of thy preſent ſtate, than the Scripture alloweth of. Say not I muſt needs be damned, becauſe I am not yet in a ſtate of Salvation; or that thou muſt certainly go to Hell, becauſe thou haſt been hitherto in the way to it, &c. 'Tis not deſpairing of Salvation but returning from thy ſins that is the work thou haſt to mind: and if thou returneſt in Truth, as ſure as there is a Hell, ſo ſurely thou ſhalt eſcape it through the Mercies of the Living God. Read for thy comfort *Eſay* 55.7. *A Caution.*

Be ſure to ſhun all groſs and ſcandalous ſins, and all ſuch company (how merry ſoever) that may be likely to draw thee to them or to harden thee in them. 'Tis as vain to promiſe your ſelf Heaven while you walk in any way of groſs wickedneſs, as to promiſe your ſelves life and health when you reſolve to take the rankeſt poyſon. I have told you in times paſt (ſaith the Apoſtle) and now tell you alſo, that they that do ſuch things (not only thoſe there mentioned but ſuch like) ſhall not inherit the Kingdom of God. And eſpecially Take heed of ſuch courſes as are injurious to men; vengeance from God is moſt plainly intimated to be the Reward of ſuch doings--- 1 *Theſſ.* 4.6. *That no man go beyond or defraud his brother in any matter, for the Lord is the Avenger of all ſuch, as we alſo have forewarned you and teſtified.* Yea, this courſe hath brought men to a hell here on earth: *Spira*, a famous Gentleman of *Cittadella*, a Civil-Lawyer, who was almoſt a Miracle of Spiritual miſery, and breathed out Woes and Terrors to himſelf continually, diſcovered the ſad thoughts that he had of his former practiſes in that kind, confeſſing his ſin with a moſt ſorrowful heart. His words are theſe, (tranſlated) "I was "exceedingly covetous of money, and accordingly I applied my ſelf to "the getting of it, corrupting juſtice by deceit, and inventing ways to de-"lude it; Good cauſes I either defended deceitfully, or ſold them to "the Adverſary perfidiouſly; Bad cauſes I maintained with all my might, "oppoſing often the known truth, &c. He ſaw, That money was too hardly earned, which was gotten with the loſs of Juſtice and Truth. *Noverint univerſi, & caveant univerſi.* *Dir.* 2. Spira's *life*, p. 3. lib. 1.

Take heed of your Company: Make not the known enemies of Religion and holineſs, your ordinary familiar Companions. But miſtake me not; I am not perſwading you to forſake your neceſſary Relations, but your unneceſſary wicked Companions; and there is no hope of your Salvation till you are heartily willing to forſake them: *a companion of fools* (or wicked men that are notoriouſly ſuch) *ſhall be deſtroyed*, *Prov.* 13.20. Theſe are likely to fruſtrate (as far as is poſſible) the means of grace and Salvation to thy Soul, keeping thee from Hearing or Reading or other duties when thou ſhouldſt be about them, and hardening thy heart againſt *Dir.* 3.

God's fear. O how many that ſeemed very hopeful for Heaven a long time, have yet at laſt been taken and overcome by this ſnare of the Devil, and went to hell for company! ſhun them carefully as you love your ſouls, *forſake the fooliſh & live*, *Pr.* 9. 6. better leave them than periſh with them.

Dir. 4. If you would eſcape hell, content not your ſelves with a falſe and ungrounded hope of eſcaping; do not conclude your ſafety from falſe and inſufficient grounds. He that lyeth in an infected bed, and hopeth that he is in no danger of the Diſeaſe becauſe his Smell and Taſte is good, or on any the like inſufficient ground and reaſon, is not only never a whit the ſafer for his hope, but is really ſo much the more in danger; becauſe he contents himſelf with his dangerous condition, and concludes his ſafety from that which will not warrant any ſuch concluſion. Juſt ſo in the preſent caſe. He that is in the way towards hell, and yet hath a ſtrong hope (upon unſound grounds) that he is not in danger of it, is not the ſafer becauſe he hopes, but the more in danger becauſe he hopes upon unſound grounds: here therefore I ſhall name ſome ſandy foundations upon which ſinners may be apt to build their hope of eſcaping hell torments; that ſo they may not reſt in them, but ſeek for better, by a true and thorough returning to the Lord.---- Now their falſe hopes of eſcaping it are grounded eſpecially upon theſe following particulars.

The ſinner's falſe hope removed.

1. Riches and Worldly proſperity. Some doubtleſs are willing to make this an Argument of their eſcaping hell; Surely (they think) that God that is ſo good to them now in this world as to give them the good things thereof in ſo great abundance, will not be ſo hard to them as to ſend them to hell at laſt (though they go on in ſin, and hate to be reformed) they hope they may ſafely conclude he will not preſs them with his fierce wrath hereafter, becauſe he loadeth them ſo much with his Benefits here. But how plauſible ſoever ſuch Reaſonings may ſeem at firſt view, I am ſure they are not ſound: for how can that be any ſure evidence of Salvation, which the worſt in hell did ſometime partake of? as, *Pharaoh*, *Herod*, *Nero*, *Julian*, *&c.* Theſe 'tis confeſſed were as Rich & Great in the World as moſt men ever were, and yet we do not believe they are ſaved. The *Pope* (good man) hath wealth enough (if he could but think ſo) yet no underſtanding Proteſtant will ſay, that therefore his Holineſs muſt needs be a Saint, and be Saved infallibly (becauſe He is rich.)

2. Worldly Troubles and Croſſes. As ſome hope to eſcape hell torments becauſe they are Rich and Proſperous, ſo others (on the contrary) hope ſo, becauſe they are Poor and Afflicted in the world: they have been poor and mean, and deſpiſed, (a long time) and therefore ſince they have their hell here (as they uſe to ſpeak) they verily perſwade themſelves they are in no danger of hell hereafter.---And theſe men are juſt as wiſe as

the

the former, or rather as vain; for what place of Scripture ſaith, that he that is poor and afflicted here, ſhall therefore be ſaved hereafter, or that none who are ſuch may ever periſh, or the like? Doth it not threaten Damnation to the ungodly in general? or may ſome of the ungodly be excuſed, becauſe they are poor and afflicted? Are they not ſo much the leſs excuſable, if they will walk contrary to the Lord, when his hand is heavy upon them? And therefore when you read that God will ſave the poor, and the like, in the Book of *Pſalms*, you muſt underſtand it either of the poor in ſpirit, the humble and contrite-hearted Man, or elſe of the poor that are ſober, pious and peaceable, as well as poor.

3. Moral honeſty in their common dealings with their Neighbours, freedome from groſs and ſcandalous ſins, performing of outward duties of Religion, hearing at Church, reading at home, *&c.* We do all this, ſay ſome, and therefore we do not doubt, but we are delivered from Damnation. But (by their leaves) all this will not prove it; for, in *Matth.* 5. 20. ſaith Chriſt, *Except your righteouſneſs exceed the righteouſneſs of the Scribes and Phariſees, ye ſhall in no caſe enter into the kingdom of Heaven.* Now he that goes no farther than ſo, doth not exceed them in righteouſneſs. That they were (many of them) honeſt in their dealings, and free from ſcandalous ſins, is ſo plain, that it may ſeem needleſs to prove it; *Ye are they that juſtifie your ſelves before men*, (ſpeaking to theſe People) *Luk.* 16. Nor can we think our Saviour would have ſpoken thus, [the righteouſneſs of the Scribes and Phariſees] if they had had no righteouſneſs at all, if they had been groſly unrighteous and abominable, common Cheaters, Drunkards, Railers, or the like. And that they did uſe to obſerve the outward viſible duties of Religion is no leſs plain: We have mention made of their Prayers and Alms, *Mat.* 6. and elſewhere. How ſtrict were they about the Sabbath? What a ſeeming zeal for the publick worſhip was to be found in them? They paid Tyth, ſo much as of *Mint* and *Cummin*, for the maintenance of it. (which ye ought to have done, ſaith *Chriſt* himſelf, if our Malignants dare believe him) *Mat.* 23. Theſe were ſome of the ſmalleſt matters that were tythable, yea it was doubted by ſome whether they were tythable or not; yet they for their part would be ſure to pay them, leſt they ſhould ſeem to rob God and Church, by withholding them. And more might be ſaid, if need were.

What did they fail in? Or, why were they not right good and religious Men, if they had ſo much goodneſs and religiouſneſs in them? *Queſt.*

For ſeveral Reaſons, and theſe following in ſpecial. 1. Becauſe they had not their Religion within them, but rather without them; 'Twas not inward holineſs, but outſide piety: when they made faireſt ſhews, and outwardly appeared righteous to Men, yet at the ſame time they were full of *Anſwer.*

hypocriſie and iniquity within; like painted Tombs that have a beautiful out-ſide, but have nothing but dead Bones, and rottenneſs within them, which is our Saviour's compariſon in the caſe. *Matth.* 23. 27, 28.

2. As they wanted a true Principle of Religion within, ſo they wanted the main parts (and properties) of it; As *firſt*, true humility: How often ſoever they fell upon their knees to pray, yet ſtill they roſe up with proud and haughty hearts. We read how they affected the higheſt places, and would needs be called by honorable names; yea, their pride was the main ground and original of their religious ſervices: They did them, that they might have glory of Men, ὅπως δοξασθῶσιν, &c. (*Mat.* 6. 2.) for that very end, that they might be honored of Men. That was the great thing they deſigned in Prayer and Alms giving (for the hypocrites in that place means the Phariſees, as *Piſcator*, and others obſerve. Compare it with the 23. of *Matth.* 6, 13, 14, *&c.*) their Pride alſo made them hate and ſcorn the plain Sermons and reproofs of Chriſt himſelf. See *Luke* 16. *verſ.* 14.

2*ly*, They had no care to keep a good conſcience towards God and Man in their general courſe. Their Religion and love of God did not conquer the love of Mony: Yea, they made it a cloke for covetous practiſes: *devouring Widows houſes under plauſe of devotion. Mat.* 23. They were really cove-
Luk. 16. 14. tous, when they ſeem'd moſt religious--*The Phariſees who were covetous*---

3*ly*, They wanted a true valuation of *Chriſt* and his righteouſneſs, and a true relyance upon it for juſtification. Self-righteouſneſs they knew was a real thing, but for the imputed righteouſneſs of the Son of God, it was but a putative fanciful thing with them, as it is with the *Papiſts*, and ſome *Proteſtants* amongſt us that begin to *Romanize* in that point, and I hope will get little credit by it. (If Mr. *S.* would be pleaſed to call in his Book, and write a more Orthodox one inſtead of it, no honeſt Man would blame him for it.) To the true Believer *Chriſt* is precious (that is, moſt precious) but the Phariſees made light of him, and derided him, in *Luke* 16. 14. Thus of the 4*th* Direction.

The 5th. Direct. If you would eſcape Hell, make ſure of a true and ſound converſion, and wait upon *God* in the uſe of all holy means for it. But above all things take heed you miſtake not in ſo great a concern, nor think your ſelvs converted when it is not ſo. *Matth* 18. 3. *Except ye be converted--ye cannot enter into the kingdom of Heaven.* And ſurely if a Man cannot come to Heaven without it, he cannot eſcape Hell without it neither. Now you muſt not think your ſelvs converted while you are predominantly in love with any wicked courſe whatſoever; or in plainer *Engliſh*, while you count ſin your liberty and priviledge, and had rather follow any way of wickedneſs than a way of real and univerſal religiouſneſs, if it were not for fear of the ſhame of the World, or the damnation of Hell. Many, I doubt not, are religious,

ſober,

ſober, civil, juſt, &c. out of conſtraint, not willingly, and forbear groſs ſin more out of dread of puniſhment, than out of any love to God, or obedient regard to his Will and Law, ſerving God as the poor *Indians* did the Devil, *viz.* for fear leſt otherwiſe he ſhould do them a miſchief. And what do you think, is ſuch ſervice worth? aſſuredly very little, or rather nothing in the ſight of *God*; who ſeeth the principles of Mens works and ſervices, and looks more upon the Bent of the mind and will, than the matter of the work. *Know thou the God of thy Father, and ſerve him with a willing mind*, 1 *Chron.* 28. 9. A blockiſh, ſlaviſh, unwilling ſervice (when the work is done, which he had rather ſhould not be done) is fit only for a ſenſleſs Deity, or a dumb Idol, not for the *high* and *holy one*. Believe it, you are not truly and ſavingly converted, till *God* and holineſs have the main diſpoſition of your hearts and wills, till you had rather have *God* in *Chriſt* for your *everlaſting portion* to enjoy, than Honor and Wealth, and all this World's good, (till then you are but Worldlings) till you had rather walk in a way of holineſs, than follow the moſt gainful Trade of ſin. As a falſe defrauding ſervant is never turned to be a true and faithful ſervant, till he had rather be true and faithful to his Maſter, than to cheat and defraud him. Pray therefore for your ſelves, as the Apoſtle for the *Theſſalonians*, that God would direct your hearts to his love, or (as our Church) [*that he would encline your hearts to keep his Law.*]

Acquaint thy ſelf with *Chriſt*, ſearch the Scriptures, and ſee how ſufficient a Saviour he is, how able and willing to receive, and relieve returning ſinners. Did he reject any that were but truly willing to accept of him? Did he not come into the World to ſave ſuch? and complain that the People would not come unto him, that they might have life? Them that *come unto him* (with true faith and repentance) *he will in no wiſe caſt out*, Joh. 6. 37. O ſinner, if thou wilt heartily forſake the Devils drudgery, he will ſave thee from Hell, and all its damnation; If thou turneſt from every evil way, and giveſt thy ſelf up to him, relying wholly upon his merit and righteouſneſs, he will give thee acceptance in the ſight of his Father, and *deliver thee from the wrath to come*. 1 *Theſſ.* 1. *ult.* So much for the uſe of *Direction*. *Dir.* 6.

I come now to one or two Uſes more, and ſo ſhall put a period to my Diſcourſe.

In the next place then, It may ſerve for our Inſtruction, and may teach us not to envy at the proſperity of wicked Men, nor to judge Gods ways to be unequal, becauſe of their impunity (joyned with final impenitency) in this preſent World. No cauſe to judge ſo, when we conſider that he hath a Hell to puniſh them in; for there the ſinner ſhall have enough of ſin, and ſuch wages as is ſuitable to his works (of iniquity). There the proud ſinner ſhall be low enough, the jovial ſinner ſhall be ſad enough, the ſottiſh

ſinner:

sinner be thirsty enough, the Revengeful sinner have vengeance enough, the Damner and Sinker be damned enough, and sink deep enough into the lake of fire. —

There they that tyrannized over pious Christians shall be insulted over by the Devil, and be buffeted by the unclean Spirits; they that willingly forget their God and Souls shall remember their sins whether they will or not: they that made light of Christ and Sermons, shall be loaded (to the full) with wrath and curses; and in a word they that grinn'd at godliness shall gnash their teeth at their impieties. God, to whom vengeance belongeth, will avenge himself upon them, *and punish them with everlasting destruction from his presence*, 2 *Thess.* 1. 8, 9.

Lastly, Let me hence add a word to the godly in general; let them be exhorted to grow (more and more) 1. In Grace and holy obedience; for what love, what service, what obedience can ever be suitable to that goodness of God which saves them (through Christ) from the everlasting punishment their sins deserve? We may well exhort them to all holy duties, by the mercies of God, *Rom.* 12. 1. They can never do too much for his Glory, that hath done so much for their Salvation, *for he will give them eternal Life, and they shall never perish*, *Joh.* 10.

2. In comfort and spiritual joy: *Rejoyce in the Lord always*, saith the Apostle to such, *Phil.* 4. 1. Christ is their all-sufficient Saviour, and *they shall surely be saved from wrath through him*, *Rom.* 5. 9. why should any worldly Troubles trouble them overmuch, since they shall have none in the world to come? Death can do no more than rot them, and hell no more than fright them. Rejoyce therefore, O faithful Christian, and give thanks at the remembrance of the goodness of thy God; the joy of the Lord is thy strength, O let it be thy work too. Yea, most certainly, it shall be so at the coming of Christ to judgment. *He will then receive thee to himself*: *Joh.* 14. 3. His love shall then be stronger than death, and conquer the last enemy for thee. Thou shalt be filled with Joy and Glory, when the wicked shall have their fill of shame and sorrow; and shalt be accepted graciously with him, when all the enemies of his Holiness shall be banished from his Presence, and be buried alive in everlasting fire.---And now bless the Lord, O my Soul, for all his gracious Providences, and, in special, for all his gracious Assistances in this small Work! —

— *Say not This Work thy Hand to End hath brought,*
Or This thy Labour hath attain'd unto;
Say rather thus: This God by me hath wrought,
He's Author of that little Good I do.

To Him be Glory for ever and ever.

FINIS.